

A
PLAINE DISCO-
uerie of ten English Lepers,
verie noisome and hurtfull to
the Church and common
wealth :

Setting before our eies the iniqui-
tie of these latter dayes, and
inducing vs to a due consideration
of our selues.

Published by THOMAS TIMME *10. Tymme*
Minister.



LONDON
Printed by Peter Short, dwelling
upon Bredstreet hill, neere the end
of old Fishstreet at the signe of the
Starre. 1592.

PLAIN DISC

THE

OF THE

OF THE

OF THE

OF THE

OF THE

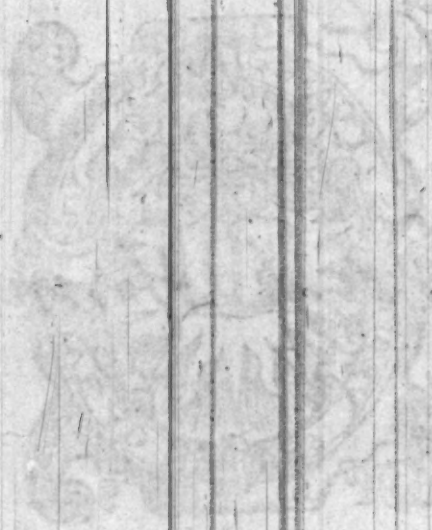
OF THE

OF THE

OF THE

Published by Thomas James

London



LONDON

Printed by P. G. Norton, dwelling

upon Broad Street, near the end

of the Strand, and the sign of the

Star, 1792.



To the right honourable his singular good Lorde Sir William Brooke knight, Baron of Cobham, Lord warden of the cinque ports, knight of the Garter, and one of her Maiesties most honorable priuie Counsell,
 Thomas Timme his humble seruant, wisheth
 long life, and eternall felicitie in
 Christ Iesus.



He woondring
 Queene of She-
 ba (right Hono-
 rable) presented
 the most wise
 Salomon with
 the golde of O-
 phyr, & richest
 gifts of the land.
 The Samnites
 brought with
 them a greate
 mass of treasure
 for the noble Ro-

mane Marcus Crassus. Howe preposterous then may I
 seeme, which presume to bring into your honourable pre-
 sence Lernam malorum, as it were a lazary of Leapers?
 Pardon (right Honourable) my rudenesse herein, and
 take it well in woorth, though it may of some be reputed

The Epistle Dedicatorie.

Calabri hospitii munus, a trifling gift. Things which haue a base and rude forme, not bombasted to please the fantasie, sometimes affoord more profit then is expected. Happily this home-spunne webbe may be profitable to manie, and therein acceptable to your Honour, a principall pillar of common wealth. For as the soule is much more excellent then the bodie, so whatsoeuer tendeth to the good thereof, is farre more precious then golde, and to be preferred, before all bodily and earthly treasure. But a secret and hidden maladie, such as is sinne, the sicknesse of the soule, the decay of men, the ouerthrow of Nations, and the ruine of the whole worlde, can neuer be well cured and reformed, except first discovered. For which cause, ten capitall sinnes are in this Catalogue detected, being as forcible to bring this noble Realme of England to thraule, as Iosephs ten brethren were to sell him into the captiuitie of Aegypt: in the which men in this age are gone backward from God, ten degrees further then the shadow of Ahaz diall out of course: so as if they doe not speedily repent, and sequester these ten, as Dauid did his ten polluted concubines, they will be vnto vs as ten women, that shall bake our bread in the oven of scarcitie, and deliuer the same to vs by waight: And at the last God will say vnto vs, as he said to the Israelites. This people that haue tempted me with these ten temptations, shal not see the land of promise. Therefore (right Honourable) as Aesculapius temple in the city Epidaurium in Grece, was to all maner diseased persons which resorted thither a meane to recouer desired health, (such medicines as would cure their maladies being there reuealed vnto them:) so the generall good which I wish all to find in the discouerie of these ten so comon euils, (that not so fewe as ten righteous persons, for the which God would haue spared Sodom and Gomorrah, might bee found

2.Sam. 20.
3.

Leui. 26. 26

Num. 14.
22.

The Epistle Dedicatorie.

found among vs) hath moued me, though after a plaine and rude sort, to publish the same. For as of ten tribes one remained still to the house of Dauid: and of ten Lepers one became a faithfull conuert: and of ten virgins, five were wise, and waited for the comming of Christ: so in this euil generation, God will (I doubt not) reserue to himselfe a remnant which shall keepe themselves and their garments unspotted of the world. Further, your honourable vertues shadowed with no cloudes of vice, and of your wisdom correspondent to your place, hath mooued me to present this to your Lordships hands: yet, not without feare to aduenture so base a gift to so worthie a personage. But the late experience of your honourable courtesie, hath imboldened me to make it a messenger of my dutie and unfained loue towards you. May it please your honour to accept it, I cannot but reuerently acknowledge that it proceedeth more of your noble minde, then of the worthinesse of the gift: and in regard thereof, holde my selfe so much the more bounde in all Christian dutie to your honour during life. Thus beseeching almightie God to blesse your Honour, I wish to the world, the loue of God the father, an vniuersall peace at the last to his militant Church, confusion of all hypocrites, and to all his chosen people euerlasting life in the kingdome of heauen.

Amen.

Your Honour's most humble seruant
Thomas Timme.



The Contents of this *Booke.*

THe first Leper, is the Schismaticque.
The seconde Leper, is the Church-robber.

The third Leper is the Simoniac.

The fourth Leper, is the Hypocrite.

The fift Leper, is the proud man.

The sixt Leper, is the Glutton.

The seuenth Leper, is the Adulterer or Fornicator.

The eight Leper, is the Couetous man.

The ninth Leper, is the Murtherer.

The tenth Leper, is the Murmurer.





The first Leper, is the *Schismaticque.*



Lephantiasis, or Leprosie, is a disease venomous and full of poyson, proceeding of Melancholie and corrupt blood, inuading all the inwarde and outward parts of y whole bodie, making it foule and filthie, insomuch that the breath of the Leper is very contagious and infectious: for the which cause it hath euer inforced a separation

of such from all companie: Euen so the Leprosie of sinne, wherein we are borne and conceyued, cleaueth so fast to our bones, and is so fixed in our heart, infecting all our powers and spirits, that our vnderstanding cannot comprehend those things which belong to the spirit of God, our wil abhorreth diuine and heavenly things, and finally the whole man is set on fire with vncleane desires, and most filthie cogitations. And this contagion is so vehement throughout the whole life of man, and doth in such wise shew foorth it selfe in all actions (though they seeme to be honest) that as they offend the maiestie of God, so they giue occasion of sinning to others, and one infecteth another by their euill example: in so much as were it not for the vnspeakable mercie and great goodnesse of God (which is our support and stay) we must needs be excluded from his presence and Church, and so perish for euer.

And

A Discoverie of

And because a Leprosie is not as euerie light disease, but a fearefull lothsome, contagious and separatue maladie (as is said) it may aptly at this time represent, not onely all sinners generally, but also certaine capitall and notorious sinners, whom I haue tearmed *English Lepers*, for that they haue infected many thousands in this Christian Church and common wealth of England, and will in time (if the greater care be not had of the daunger that may ensue) vtterly destroy the whole bodie of the same,

In the first place therefore, as one of the most noysome, I haue set the Schismaticke and sedicious, whose malecontent humor, first of all brought the corporall leprosie vpon the Iewes, as is to be seene, *Num. 12*. Now because all actions are commonly knowne by their objects, that is to say by the matter wherein they are imploied (as the sight is knowne because it apprehendeth the light, and discerneth colours, and the hearing likewise, in that it admitteth soundes and voyces) let vs see what the effect of Schisme and sedition is. It may truly be said to effect and bring in priuation and expulsion of two most excellent things, that is to say, of Order, and of Vnitie.

Order (according to Saint *Augustines* opinion) is that by which, all things, and all persons, high or lowe, equall or vnequall, are disposed and set in their proper places. All things in the world are not equall, and of like valour: but then they seeme to be ordered, when they are well disposed and set in conuenient places: and humane actions haue then an order, when things are framed according to their condition and worthines. Vpon the which matter *Chrysostome* hath notably written in his Homilye 23. vpon Saint *Paul* his Epistle to the Romanes, where hee saith, that because equalitie of honour and condition, causeth oftentimes many dissensions, God hath ordained principalities, and many subiections, as that of the man and his wife: of the father and the sonne: of the olde man and the yong: of the bond and the free: of the master and the seruant: of the teacher and the disciple:

ten English Lepers.

disciple : and of the king and the subiect. And no maruaile if God hath appointed this order among men, when as he hath made the like in our bodies, as the head in the highest part, and therein the eyes as windowes : vnder them he hath placed the mouth to take in sustenance and prouision for strength : then the breast, to containe the vital parts: the stomach to concoct the meates : then the loynes, legges, and feete for supporters of the whole. The which being thus ordered within our view, do shew forth the great wisdom of the workemaister. But if the saide parts be confounded, transposed, and out of order, they make not a man, but a monster. The like is to be seene among beasts, as in Bees, in Cranes, in flocks of sheepe, and among wilde beasts, The Sea is not without this discipline, where also innumerable sculles of fishes, are defended and garded, vnder one principall leader. If God, in the creation of all liuing things, hath established such an order among the beasts deuoid of reason, how much more necessarie is it, that there be order for the good gouernment of men his most excellent creatures, to whom he hath made subiect all other things, that in God his most excellent common wealth there may be a superioritie also and a subiection, a principalitie and an obedience among men according to their seuerall orders and degrees, without the which there can be no gouernment, but a confusion? *Anarchia*, (or gouernment of states, without a king) is of all regiments the worst. For where there wanteth a chiefe heade, there the people are as sheepe readie for the butcher. God gaue Israel in his wrath the choise of foure things, namely whether they would haue *Rehoboam*, a foole, to be their king : the Storke to rule ouer them : *Assur*, to be their king : or whether still they would bee at this stay, *Nullus Rex est nobis, quia non timuimus Iehouam*. That is, We are destitute of a king, because we haue not feared the Lord. To haue *Rehoboam* is ill : to haue *Ieroboam* is worse : to haue the king of *Assuria*, is worse in the thirde degree : but *Nullus Rex*, No king, is worst of all. When there is no king, euerie man

A Discouerie of

doth what liketh him best, *Judg. 17*. Where there is no king men be like fishes, the great deuour the small. Though it be ill to haue a Lion, or a Wolfe to be our king; yet it is better to haue one then many, to feare one then many. A prince is called the breath of our nostrels, *Iere. 20*. And *Daniel* liketh him to a great shadowing tree. But if God send vs in steade of his good Angell an euill Angell: in steade of a tree to keepe vs from the heate of the Sunne, a Iuniper tree, which will suffer no plant to prosper neare it: in steade of light a stinking snuffe: it is I confesse a great curse: but if he take both the one and the other from vs, all his heauie displeasure is fallen vpon vs. When *Iacob* had blessed his sonnes with all good things, in the end, as if he had yeelded nothing without a ruler, he beseecheth God to giue them a faithfull Ruler like *Ioseph*. This order, and this gouernement therfore God hath giuen vnto his people from time to time, in his great loue and fauour for a blessing, as the Prophet *David* acknowledgeth in the Psalme, 77. Where he sayth, *Thou leddest thy people like sheepe, by the handes of Moses and Aaron*. God him selfe is the General, and principall leader, (for the whole worlde is his) *Moses* and *Aaron* are but Gods hands, Gods lieutenants here in earth, the one with the worde, the other with the sworde. They bee both Gods handes, Gods guides, and Gods pastors. They both together may be compared to the two Cherubims, with their wings spread to defend and couer the Arke. It is most true, that *Natura non abundat in rebus superfluis nec deficit in necessarijs*, Nature dooth not abound in superfluous things, nor faile in necessarie things. It is a maimed bodie where either hand *Moses* or *Aaron* do want. The coniunction of both which, maketh a happie gouernment. For the which cause *Moses* was glad of *Aarons* companie; *He will be glad* (said God to *Aaron*) *when he seeth thee*. So *David* had his seeing *Gad* to be his watchman: he would not trust his owne sight onely. If *Gad* the Prophet, *Dauids* Seer, had seene no better then *David* at one time, he and all his had beene lost. The good that commeth by this coniunction,

2. Sam. 24.
vers. 18.

ten English Lepers.

coniunction, made king *Iehosaphat*, not to vndertake his warres, vntil he had asked counsaile of the Priest. The which *Ioshua* neglecting, made a couenant with the *Gibeonites*, *Ioshua* 9. which he afterward too late repented. *Aaron* Gods high Priest, is, *pro Rege, Lege, & Grece*. That is, He commaundeth the king to be honoured, the lawe to be kept, and the people to be loued. The people are of great power being a multitude, whom *Moses* cannot gouerne well without *Aarons* hand. When *Alexander* came into *India*, and saw there the great *Behemoth* the Elephant, and *Porus* his little sonne riding on his backe, and ruling him as he list, he wondred greatly and said, *Si vires suas noscet, non reciperet sefforem*. If he knew his great strength, he would not so easily be backed. So may it be said of the multitude, that if they be not politiquely and wisely gouerned, as well by the one as the other, they will not be easily commaunded. In simplicitie the people are like sheepe, they liue by example. And the people haue this propertie of sheepe, that if one leape into the ditch, all will follow that one. Therefore they must be led and gouerned by lenitie and faire meanes, not drawne by violence. If (saith *Jacob*) I ouerdrue the cattell, they will all die. *Nimri* was a fore driuer: so was *Rehoboam*, but he lost tenne parts of his flocke therefore. As the people are like sheepe in simplicitie, so are they like the *Chamelion* in inconstancie. They grudge that *Aaron* should be high Priest, though the Lorde make his rod to bud, for a manifest token that he is rightly called to that dignitie. And within a while after, he being dead, they mourne thirtie dayes for him. One while they say to *Moses* and *Aaron*, that whatsoeuer they commaunde they will do: but within a while after they are readie to stone them. One while they repent of their wickednes, in prouoking the Lord: another while they chosse new captaines to carrie them backe againe into *Ægypt*. Whereby we see that great care, policie and discretion, is necessarily required to be both in the Ciuill and Ecclesiasticall magistrate, for the ruling and gouerning of the multitude. As in the old Testa-

Exod. 17.
Num. 20.

A Discoverie of

ment, so also in the newe, our Saujour Christ himselfe, and by the wisdom of his spirit in his Apostles and their successors after his ascension into heauen, made a difference of persons, and established an order for Ciuill, and also for Ecclesiasticall gouernment. Concerning ciuill magistracie, more shall be saide hereafter, vpon other occasion. As touching Order, which Christ hath appointed among his Ministers and Priests, we know that first he chose twelue, which afterward were called Apostles. After these he called seuentie more disciples, which were not so famous as y first twelue. Beside these, he ordained some to be Euangelists, and some Doctors, &c. Afterward the Apostles elected certaine worthy men for the gouernment of the Church: as *Timothie* to be Bishop of *Ephesus*: and *Titus* to be Archbishop of that noble Iland *Creta*. In regard of which difference, Saint *Paul* saith that some are worthy of double honor: therefore there were some which had but single honor. Againe, the same Apostle sayth, God hath not sent me to baptize, but to preach: whereby it appeareth that some were to baptize, the which the Apostle accounteth not so great an honour as preaching. This spirituall order and regement in all degrees, (as in Apostles, Euangelists, Bishops, Doctors, and Ministers) was instituted (as is already shewed) by Christ, and shall be protected and propagated by the holy Ghost vnto the ende of the worlde. To these the Apostle speaketh thus. *Take heede to your selues, and to the whole flocke, wherein the holy Ghost hath placed you to rule the Church of God, which he hath purchased with his owne blood.* Also of these Bishops and Ecclesiasticall gouernours, the author of the Epistle to the *Hebrues* speaketh thus. *Obey your Prelats, & be subiect to them, for they watch as being to giue an account of your soules.* And that ancient father *Irenaeus* sayth, *Opertet ordinationem sequi traditionis quam tradiderunt patris ihs, quibus committebant ecclesias.* &c. We must follow the order of traditions, which the fathers did leaue vnto them, vnto whom they did leaue the cure of Christes people: vnto the which ordinances, the verie heathen comming vnto Christs flocke, did obey.

Act 20.

Heb. 13.

*Irene. lib 3.
Chap. 4.*

ten English Lepers.

obey. Notwithstanding these things, some rashe heades being *Concha*, before they be *Canales*, that is to say, Spoutes, before they haue filled their Cesterne, and pretending a reformation in Religion, haue sought to ouerthrow all good order of Church-gouernment, bearing ignorant men in hand, that they haue sufficient warrantize out of Gods worde. But as in the primatiue time of the Church, no heresie was so bad, but that it would relie vpon one Scripture or other, as *Arrius*, who abused the 28. verse, of the 14. Chapter of Saint *Iohns* Gospel for defence of his heresie. *Montanus* the 16. verse of the same Chapter for his heresie. *Manichens* the seuenth verse of the second Chapter to the *Philippians* for his heresie. The late Bishop of *Rome* the 18. verse of the 16. Chapter of Saint *Matthew* for their error. The *Familiists* the 21 verse of the 17. Chapter of Saint *Luke*: Euen so, the seditious and Schismaticques of this our age, haue chosen for their purpose the 25. verse of the 22. Chapter of Saint *Luke*; the which they vse as the Deuill vsed Scripture, who spake Gods worde, but not out of Gods mouth. And as the olde prophet in like case at *Bethel*, spake Gods worde, but not out of Gods mouth, therefore it helpeth them nothing at all. And yet for all that so great is their enuie at other mens prosperitie, that so as they may bring downe the temple with this twine thread, they care not though it fall vpon their owne heades, as it did vpon *Samson*. Whole enuie groweth hereof, because by no means they can abide to be commanded to obserue order.

As they do herein greatly offend, seeking through malice to ouerthrow and confound all good order: so also by their bitter contention hereabout, they breake the Vnitie which ought to bee among brethren: then the which vnitie nothing ought to bee more deare to the Church and common wealth. Wherevpon Saint *Luke* in the Acts of the Apostles commending the societie of Christians, sayth: *They were all of one mind, and of one heart.* Also the Apostle Saint *Paul* perswadeth vs in many places to obserue order and vnitie, especially

A Discoverie of

I. Cor. I.

Phil. 2.

cially in his Epistle to the *Corinthians*, saying: *I beseech you brethren by the name of our Lorde Iesus Christ, that ye all speake one thing, and that there be no schismes or dissensions among you; but be ye knit together in one minde, and in one iudgement.* Whereby hee requireth among the faithfull a consent in thought, worde, and deed, so neere as might be. As touching the consent in action and deede, he speaketh more plainly in the Epistle to the *Philippians*, where he sayeth: *Be ye like minded, hauing the same loue, being of one accorde, and of one iudgement, that nothing be done through contention, or of vaine glorie.* By which exhortation of the Apostle, wee may plainelie gather, that there are foure causes of sedition at this day in the Church and common wealth. The first, a readinesse to contende for euerie trifle: the second, vaine-glorie: the thirde, a desire of preferment: the fourth, the diuersitie of faith. Whosoever shall contende, moued by anie of these, hee will shewe himselfe quickly a Schismaticke, a false prophet, and a badde Pastor. But it is no wonder to heare of false prophets, seeing there bee false Gods: no maruaile if there bee false Apostles, seeing there hath start vp false Christes. A man may boldlie say, the Diuell gaue orders, when those men came into the number of Prophets. These men came not in deede, but as *Ieremie* saith, *currebant*, they ranne before they were sent. And albeit they runne, yet when they come to the sheepe-folde, they play as the Wolfe dooth, who cometh simplie and humbly, with his taile clapt close betweene his legges, howling like a dogge, and comming softlie agaynst the winde, least the sheepe might smell him. They behaue themselves also like the enuious man that sowed tares, who cometh when men slept: in the night, least seene: softlie, least heard: into corners, least found: with a maske, least knowne: *Clam dicens*, preaching in parlours; an ancient marke of a false prophet.

These followers at the first are verie popular, they haue goodlie blessings, and manie faire woordes in their mouths:

ten English Lepers.

mouthes : their lippes are verie fayre and cleane burnished : and as *Cyprian* sayeth, *Habent hypocritæ decoratissimas orationes* : Hypocrites can speake pleasant things : they will not for any thing speake that which may displease the people. The Phariseis dare not acknowledge *Iohn* to bee a Prophete for offending the people : who alwayes haue this in request, *Loquere nobis placentia, & frange nobis iuga*. Speake vnto vs pleasant things, and shake off the yoke from our neckes. Hee must winke at their vices : hee must proclaime a publique fast ; vse long prayer ; and haue a verie narrowe strayner for Gnattes. And thus vnder a sheepes skinne, they conueigh into the sheepefolde a Wolfe moste rauenous. For poyson is not mingled with Wormewood, but with sweete wine, and put into a cuppe of golde.

The Diuill came disguised to *Adam* ; and like an olde man to *Saule*. Alas (say they to the ignorant people) your cause is good : (this was *Absaloms* sheepes skinne :) but there was none to doe iustice : herein they play the Woolues. This hypocrisie and dissembling of some, hath caused manie weakelings to mislike and loath the profession of the Gospell. But to such Saint *Augustine* speaketh thus, *Non debent ones odisse vestes suas, quæ eas induunt lupi* : the sheepe must like their garments neuer the woorse, though Wolues weare them. Let them rather growe to that perfection of knowledge, that they may bee able to separate the wheate from the chaffe. *Sit electio, sit & reiectio, sed utramque præcedat discretio*. Let there be an election, and reiection, but before either let there go discretion. Albeit the Ass be in a Lions skinne, yet a man may take him by the eares, and say, *At hæ non sunt aures Leonica* : these are no Lyons eares. Some one thing or other will euer bewray a false prophet.

If we iudge of a sheepe by the outskin only : If we choose our cloth by the list : or deeme a Pharisei to be good by his long fringe or his broad philacterie, we may so bee easily deceyued.

A Discoverie of

deceiued. For Christianitie is *rei*, and not *speciei*, a matter of substance, and not of forme. The Oistrich hath very gallant feathers, yet he cannot flie. Therefore if ye will trie and discern betweene a false and a true prophet, ye shall do it by these two meanes, wherewith *Isaac* tried his two sonnes *Jacob*, and *Esau*. And how is that? By voice, and hands. By the voice, in these three fruits yee shall know a false prophet. What prophets confession soeuer hath either no fruit in it; or noisome fruit: or vncircumcised fruit, he is no true prophet. To heare, to pray, and to imbrace we knowe not what, is a Religion without fruite, a verball religion, such as the papistes imbrace, who worship God in an vnknowne tongue. Whoso deliuereth such is a false prophet. Secondly if it be noisome fruit, it is as the fruite of thornes and of briers, it is euer pricking, scratching, and tendeth to renting the vnitie, and common peace of brethren, maketh men to forsake mutuall loue and friendly societie: and with *Manasses* to build vp a temple in *Gerezim* against y of Hierusalem, which is great impietie. For as Saint *Augustine* sayth, *Ducentis error, duplex est error*, The error of the guide or leader, is a double error, though he haue but two followers: but if he haue a hundred followers, then (sayth he) it is *centuplex*, an hundred fold: If one thousand, then it is *milleplex*, a thousand fold. Of such leaders, Saint *Augustine* speaketh also thus, *Petro manenti dixit Christus, pasc oves meas*: but, *Schismatico vel heretico exunti dicit Deus, Pasce hados tuos*: that is, To perseuering *Peter* Christ sayth, *Feede my sheepe*: but to the Schismaticke or Heretike which goeth out, God sayth, *Feede thy goates*. Thirdly, if it be vncircumcised fruit, such as giueth the glorie of God to the creature: to our election, *Opera prauisa*, Workes foreseene of God: to our vocation, freewill: and to our iustification, merite, and so by circumstance doe make the death of Christ of none effect, they that deliuer it bee false prophets. As the voice is thus to bee discerned, so are the hands also to be felt, for they are not emptie, but are replenished with fruit. For our confession and prophecying is not
all

ten English Lepers.

all that is looked for at our hands. For to them that said, *Hane we not prophesied in thy name, &c.* It is answered by Christ, *I knowe ye not.* The especiall fruits of the spirit that should be in vs, are sinceritie of the hart, humilitie of the mind, and loue to the brethren. Humilitie is not the fruit of the thorne or brier: but Scismatiques are proud and selfe-conceyted. There is nothing but they mislike which themselves do not. They are like vnto those *Monkes* which Saint Bernard found fault withall *Qui nusquam putant lucere solem neci in cella sua:* which thinke that the sunne shineth no where but in their cel. They thinke them selues so godly, wise, sincere, pure, perfect and so Christian that none is comparable to them: as if they alone, had an impropriation of Gods spirit. The male-content humor of the Ephraims troubleth them, and disdainingly causeth them to demaunde, *Why called ye vs not with you? Hinc ille lachryme.* Herehence come the braule. Herehence it commeth that the shepheards of *Gerar*, and the shepheards of *Isaac* cannot agree. Now not an *Ægyptian* and an *Israelite*, but two *Israelites* may bee seene, not to fight onely, but as it were to kill one another. These quarrellers, are much encouraged by the cōmon people to maintaine these braules, insomuch that it cannot be said of them, *Vt sacerdos, sic populus*, but the contrarie: *Vt populus, sic sacerdos*, As the people is, so is the Priest. Whereas, neither the Eunuches flatterie, *Sit quasi sermo tuus*, Let thy speach, I pray thee, bee like the rest of the prophets: nor yet the peoples stones, should ouer-rule the Ministers of Christ, but should rather hearken and follow Saint *Augustines* rule, *Gaudeo quia facitis, sed non facio, quia facitis.* I am glad that ye do well, but I do not well, because ye doe so: for then if ye do ill, I must do so to: but I do well (saith he) because it is good for me to do so. It is a thing most preposterous, and out of course for the sheepe to gouerne and direct the shepheard; for the scholer to teach his maister; the yong student to set the graue doctor to schoole, and to reprove the ancients of error and ignorance. But such is our time now, wherein men are rather

C

talkers,

A Discoverie of

Num. I.

Exod. 19.

1. Sam. 6.

talkers then doers of Gods worde: and hauing tickeling tongues and wits, itching eares, and delighting in curious and contentious disputes, they are not content to be taught plain & simple faith, but seeke euery day after new teachers, and new things. And this commeth through their leuity and inconstancie. At the first when Manna is strange, they like it wonderfully, but soone after, *Nauseat anima nostra*, they loath it. They vse a months diligence, or at the most they haue but six months liking. They wil soone find one cauill or other to mislike, and will take exceptions against the best. *Isay* is too long, and *Obadia* too short, *Peter* keepeth company with them of the circumcision, Christ with publicans and sinners. Thus they like none, nor wil long be content with any. To this inconstancie they ioine also such presumption, as that with *Peter* they would be makers of tabernacles, wherein they haue no skill, being not therunto called. Euery Cobler and base artificer will be busie with Church-gouernment, not fearing this threatning, *The stranger that commeth nere the tabernacle shall be slaine*. And againe, *Whosoever toucheth the mount shall surely die*. See what vengeance befell the men of *Bethshames*, because they presumed to looke into the Arke of the Lord. Beware of presumption, and follow the counsaile of the wise man, saying: *search not out the things rashly that are too hard for thee*. *Peters* pardon for being in hand with the building of the Tabernacles was, *He wist not what he said*. And his fault is the lesse, in that he leaueth it to be determined by Christ: but these rude and barbarous sort, will not with any reason be answered, of whome this sentence of Saint *Hierom* is verified: *Facilius eos vinci posse quam persuaderi*. They may more easily be overcome then perswaded. *Cum disputare nesciant, litigare tamen non desinunt*. Although they know not to dispute, yet they leaue not of to wrangle. They are like vnto *Samsons* Foxes, knit all together in the taites, that is to say, vnited in euill, but in the head, that is in vertue and godlines, discovered and diuided. As *Samson* by his foxes destroyed the corne of his enemies: so the diuell by his foxes, doth wonderfully

ten English Lepers.

fully hinder the Lords haruest, God open their eies (if it bee his will) that at the last they may see their wickednesse, that liuing in vnitie, they may yeelde obedience to their superiours, and reuerently behaue themselves towards the Lords Ministers, a matter of great importance. Then would they say to the Lords *Iehoshua*, *All that thou hast commanded vs we will do, and whither thou sendest vs we will go*, A Romane souldier hauing gottē his enemy down, & ready to thrust him through, the retreat then sounding, spared him, and came speedily to his fellowes. Being asked why he did let the enemy escape, he answered, I had rather obey, then conquer an enemy. O that al were of this mind, to yeeld obedience to magistrates, especially to Christian magistrates, such as God hath at this day set ouer vs. If there be any thing out of frame in y^e church that offendeth you, withdrawe not your obedience, but suffer. There was neuer any church here in earth so pure, wherein some blemish could not be found: neither hath there bene any religion or seruice of god so perfect, as y^e same hath bin free from al imperfections. That pasouer which was the best of al other, which hath this cōmendation. *There was not the like since the daies of Samuel*, had 4. notable imperfections in it. Let vs know, that in religion there is both a centre & a space. Although it be best to be in y^e centre, yet if we be not out of the space we be well. Out of the space is too bad, like as it is to be out of the But. What madnes is it then in those men, who because they cannot be in the prick, wil not be in y^e but neither. This was at one time *Peters* extremity, *Lord* (saith he) *thou shalt neuer wash my feet*: and incontinent he desireth Christ to wash both feet, head, hands, & al. We must learn to keepe a mean, and somtime to tollerate imperfections. *Abram* in y^e matter of spoiles, permitted that to *Eschol*, and to *Mamre*, which hee would not do himselfe. So *Iob* tollerated the feasting of his sonnes. So did *Paul* in the matter of receiuing stipend permit that to others, which himself would not do. Let vs therefore say with a graue father, *Si quid secus sit*, If things be not as they shoulde bee, *Corrigi cupis*, I desire that they may

Iosh. x.

2. Reg. 23.

22.

2. Chro. 35.

Iohn. 13.

A Discouerie of

Galat. 5.

be amended: if not amended, I desire they may be taken away: if they be not taken away, *tollere & gemo*, I suffer, and sigh. Contention in this case helpeth not, but rather hurteth, and offendeth both God and good men. And therefore *Paul* giueth this caueat, *If ye bite and deuoure one another, take heed ye be not deuoured one of another.* Vpon the which *Saint Chrysostome* sayth, that contention is like vnto a moath, which neuer leaueth a peece of cloth vntill he hath consumed it. Not without cause therefore the Apostle wisheth that they might be cut off which trouble the Church. Therefore, my brethren, be warned in time, though the magistrate vseth not such seueritie, as this fault of yours deserueth, yet knowe that God will not leaue you unpunished: who the more he suffereth, the greater will the vengeance be when he striketh.

The second Leper, is the *Church-robber.*



Sacrilege, is a purloining and incroding, either by violence or by subtletie to priuate vse, holie things which are dedicated vnto God, or which are due vnto him, either in respect of a vow, or of a separation. This definition of *Sacrilege*, plainly sheweth, that temporall goods and lands may be separated from lay fee (so termed) to the maintenance of Bishops, preachers, and ministers of Gods holy word and sacraments, that these may both be able to liue with necessarie maintenance, according to their seuerall orders and degrees, and also may haue sufficient to keepe hospitalitie, and to relieue the poore, according to Gods will, to whome in respect hereof such goods are here said to be dedicated, and to be due as his portion. And further it may appeare, that all they which shall couetously vsurpe such lands, goods or tithes so separated,
and

ten English Lepers.

and imploy them to their owne priuate vses, and spend them prodigally and vainly vpon their pleasures, shall rob God of his right, and so be guiltie of that damnable sinne of Sacriledge. It is therefore a matter more daungerous then worldlings make account of, to meddle with separated and consecrated things, which belong to him and his Priests. For this was the cause that *Azariah* was stricken with leprosie. 2. Chro. 26.

If God hath allowed, required, and blessed such gifts, and the giuers, (as in his worde plainly appeareth that hee hath,) then must it needs follow, that it is lawfull for his Prelates and Ministers to possesse such goodes and liuings, as haue beene giuen of deuotion to the Church: and not to be like the begging Friers. That it is lawfull for Prelates and Ministers of Gods worde to possesse temporall goods and lands giuen to maintenance of diuine seruice, the Scriptures doe plainly proue. In the olde testament God commaunded the children of Israel to giue vnto the Leuites, of the inheritance of their possession, Cities to dwell in, and the suburbs of the citie round about them, for their beasts and cattell. Of the which cities, there were in all appointed fortie and eight. And these fields of the Leuites, were by expresse commaundement forbidden by God to be alienated, that they might remaine vnto them for a perpetuall possession, as appeareth in these words: *Nothing separate from common use, that a man doth separate vnto the Lord of all that he hath (whether it be man or beast, or land of his inheritance) may be solde nor redeemed. For euerie thing separate from common use is most holy vnto the lorde.* Leui. 25. 34.
Leui. 27. 28. And this is not repugnant with that which is written in the 18. Chapter of the booke of *Numbers*, where the Priests and Leuits are denied to haue anie part of inheritance with the other tribes, but their portion in tithes and oblations onely. For although in that first diuision of the lande of Israel, the Priests of that time, had no possession of fieldes, yet afterwarde they had lands and possessions, by the vowes of the faithfull for a perpetuall inheritance. Therefore in the last Chapter of *Leuit.* where

A Discoverie of

where mention is made of lands and fields dedicated to the Lord, it is said, that such lands and fields so vowed and dedicated, shalbe holy vnto the Lord, & separate from common vse, the possession whereof shalbe y^e Priests for euer. Furthermore in that second partition of land in *Iuda* (whereof mentiō is made in *Ezechiels* last chapter) which should be after the captiuitie, there was one great part assigned to the priests, an other lesser part to the Leuites: and another to the princes: Moreouer, the Prophet *Jeremie*, who was of the tribe of *Leuy*, and the son of *Hilkiah*, one of the Priests of *Anathoth*, bought a field of *Hanameel* his vnckles son, because the title by kinred appertained vnto him to buy it. By these testimonies it is apparant, that it was lawful for the Priests & Leuits notwithstanding the negatiue cōmandement in the booke of *Numb.* to purchase & possesse fields & lands, dedicated to the lord.

In the new testament also, it is said in a common prouerb, *Math. 10.* *The labourer is worthie of his reward.* Which prouerbe being true, Christ and his Appostles made vse of the same. The Apostle *Paul* also sayeth, that they which sowe spirituall things, should reape temporall things. The which exchange is like vnto that of *Diomedes* and *Glaucus*, who for his golden armor, tooke of *Diomedes* a brazen harness. Of this matter the Apostle speaketh at large in the first Epistle to the *Corinthians*: where he demaundeth this question: *Who goeth a warrefare at his owne charges?* Further, he alledgeth out of the law, *Thou shalt not moosell the mouth of the Oxe that treadeth out the corne.* Then, if meate must be plentifully giuen vnto the cattell which labour for our liuing, why shall not things necessarie for the maintenance of Pastors and teachers, which labour day and night for the saluation of foules, be giuen vnto them? Shepheards haue fruit and liuing of their flocke. Are not husbandmen and planters of vines maintained by their labours and fruits? Euen so the Ministers of Christ, when they feede the children of God, and husband them as the spirituall husbandrie haue a right to bee nourished and sustained thereby. *Chrysostome* to the people of his time, which

ten English Lepers.

which vsed to say, that the bishops & ministers liued on their costs, answereth thus: No, (saith he) *in the time of the law we liued on the Altar. Before they gaue it, it was theirs, but after it was Gods,* and he gaue it to his priests: So in the Gospell (saith he) ye are not commanded to giue vs men, but to God, *Reddite Deo quæ sunt Dei: Giue vnto God the things that are Gods: and he againe giueth it vnto vs his Ministers.* And S. Augustine to this effect hath a notable saying, *O homo meus est & mea sunt omnia quæ habes, &c.* O man, thy selfe art mine, & all that thou possessest. The earth which thou tillest is mine: the seed which thou sowest is mine: the cattel which thou weariest with labor are mine: the Sunne is mine: and the showers of the early and latter raine are mine: *Tu quia manum admonisti, &c.* Thou, because thou hast lent me thy hand to holde the plough, take thou one part for thy labour. If God (saith he) should say thus vnto vs, it were more then he ought vs, or then we could require. But take thee nine partes (saith he) O man, onely giue me the tenth. The Apostle Paul also sayth, that the Elders are worthie of double honour, especially they that labour in the word and doctrine. For those fathers and ancients which haue worne and spent themselves, so that they cannot labor in y word as afore time, by reason of age & diseases, ought to be excused, and yet neuertheless cherished and honoured, as if they labored. For as Saint Augustine saith. *Nihil est in hac vita difficilius, laboriosius, & periculosius episcopi, aut presbiteri officio.* There is nothing in this life more hard, more painfull, and more perillous, then the office of a Bishop or priest. But for their encouragement to vndergo the great burthen thereof, it hath pleased God to giue vnto them in this world, more then common honor, that is to say, double honor. Also S. Bernard saith, *Honores & dignitates ecclesiasticas non ignoro deberi his, qui eas digne secundum Deum, administrare & velint, & possint.* I am not ignorant that Ecclesiasticall honours and dignities are due vnto them, which both can and will vse them well and godly. For according to the Prouerb, *Honos alit artes:* Honor cherisheth lerning. These things considered, it may appeare how greatly

1. Tim. 5.

A Discoverie of

greatly they sinne against God, which in these dayes seeke all they can to dishonour them, whom God and his worde doth honour: As do not onely the Anabaptists, but also manie others which would be counted zealous professors of the gospel, and yet defend and maintaine such as write, preach, and speake against godly Bishops and Prelats. The sinne of such vndoubtedly, is no lesse then Sacriledge, in that they robbe God of his honour. For as they that honour Gods Ministers, honour God: so they that seeke to take from them their due honour, do dishonour God. In the Arke of olde time there were three famous things, Manna, *Aarons* rod, and the two Tables. Our Arke had these somtime, but some greedy Cormorants haue pried into our Arke, haue taken away a great part of our Manna, and to get the remainder, they snatch at *Aarons* rod, that is at Church-gouernment and discipline, and by their good willes, would leaue nothing but the two Tables, that is, scholers bookes to liue by. But if *Samuel* be not *vir honoratus*, a man of honour among the people, neuer looke for a good gouernment. If the crib be emptie, ye shal get no Oxen: ye must be content to haue Asses to do your worke. If the carkas be gone, ye may perhaps with a little chaffe get

1. Chro. 12. Buffards, but Eagles wil not come. If *Sisac* spoile the temple, then *Salomons* golden shields, shall be turned into *Rehoboams* brazen shields, and yet ye must be cōtented with it, & with much more euill thē these, which the pretended reformation will bring vpon you, and your posteritie. Whatsoeuer reformation is pretended, the golde of the Temple is intended. They are of *Dionysius* religion, who cōming into the temple, and seeing *Iupiters* coate to be rich of beaten golde and precious stones, tooke it away, saying, that it was too colde for winter, and too heauie and hote for sommer: and in steade thereof, gaue him a coate of Linssey-woolsey. And beholding also *Aesculapius* the sonne of *Apollo*, with a golden beard, hee tooke it from him, saying, It was a shame the sonne shoulde haue a beard, sith the father had none. Thus we see that these kinde of men will alwaies haue a cloke to couer their insaci-
able

ten English Lepers.

able couetousnes. With these men, whatsoeuer is bestowed vppon learning and deuinitie, is (*Vt quid predicio hac*) mispent and lost. There is some controuersie among doctors whether *Dioclesians*, or *Iulianus* persecution were the greater. *Iulianus occidit presbiterium*, *Iulian* killed the preisthood, he rifeled their liuings, imbeveled the patrimonie of the Church. But *Dioclesian occidit presbetoros*, killed the preistes and cut of theyr heades. And the sayde Doctores conclude, that *Iulianus* was far worse, for (say they) by *Dioclesians* persecution men died, but the church florished: and by *Iulianus* persecution *nomen ipsum Christianismi pene perijt*, there was scarce any remembrance of christiansme left. In like case it is to be feared that the hazard of Religion which may come by this secret inuasion will be greater then that which shall be by open persecution. Because liuing and maintenance, (which is the reward of learning) being taken awaie, barbarisme must needs ensue, and so at the last no Religion. *Saul* is well content his men should doe good seruice in following the enimie, but hee grudgeth them to eate of the honie, that shoulde cleare their eies, and comforte their hart. But as church-maintenance is of some grudged, and of other some couetously & iniustly sought, so the same ought not to be alienated from the right vse, but ought to be kept, & as vnwillingly yelded, as was *Naboths* vineyard. For Saint *Ambrose* would not deliuer the substance of the church vnto *Valence* the Emperour, when he required the same, but bestowed it on the poore. I deny not, but that kings & Princes are to command all both y bodies and goods of all their subjects within their dominions, to serue their turnes in time of need. Yet, with out great and extreame necessitie in deede, thereunto enforcing, the goods and lyuings of the Church ought to be kept and preserued, and are not rashly to be imployed. It is reported of a certaine noble man, who liued at *Carthage*, that franckly and of his owne accorde, hee gaue to the Church of *Hippo* (whereof Saint *Augustine* had the charge) a possession by writings vnder seale: which

D

writings

A Discoverie of

writings he deliuered to Saint *Augustine*, and to his Cleargymen, reseruing onely vnto himselfe the profite of the lande during his life: but afterward repenting him of his liberalitie and former graunt, he required his land againe, offering in lue thereof, fise poundes to bee giuen vnto the poore.

Augustine seeing this, lamented and sorrowed, not for the possessions demaunded againe, but for the inconstancie of men: and being a man of a verie gentle and milde nature, yeelded it backe againe, which hee might haue kept in the right of the Church. And hereof groweth a question, whether *Augustine* could of himselfe, without a general consent of the Church, alienate that land, wherewith that same was once rightly endewed. But whether *Augustin* offended herein or no, I will leaue that to others to be decided: this I am sure cannot be denied, but that the inconstancie of the giuer deserued blame. Yet this man had more reasō to require that again which he once gaue, then those church-robbers haue at this day, who with *Atbalia* think they neuer haue inough, till they rush into the Lords treasure, and rob his Sanctuarie, notwithstanding that neither their ancetors brought so much as one bricke to the foundation, nor themselves a tile to couer the roofe therof. If the law of God confirme the law of natiōs, by which euery man inioyeth his right, why should not the law of nations confirme the law of God. God in *Malachie* calleth the detaining of his tythes, a spoyling of him. And in y^e Gospel he calleth it a deceyuing of the holy Ghost to *Ananias* and *Saphira* his wife. What vengeance therof ensued the storie sheweth. Saint *Augustine* sayth, *Si in ignem mittitur, qui non dedit rem propriam, ubi putas mittendus est qui inuasit alienam?* If he be cast into the fire, which hath not giuen of his owne substance, what thinkest thou shall become of him, who hath taken the spoyle of that which belonged to others? Beside the daunger of damnation (whereof Saint *Austine* speaketh) he & his posteritie, may daily expect and feare that vengeance, which befell an Eagle, which vpon a time being hungrie, and seeking for her pray, hapned to flie

ouer

ten English Lepers.

ouer an altar wherupon there was flesh to be sacrificed to an idol god. With this flesh the Eagle gorged her selfe, & tooke of it also to carie to her nest to feed her yong ones. With the same she fortun'd to carrie a cole of fire vnawares, which cleaued thereunto, wherewithall both her selfe, her nest, and her yong, were vtterly burnt and destroyed. The like may befall those Cormorants, which hauing *Caninum appetitum*, a Doglike appetite, eating till they vomit, through an insatiable desire of spoile, neither foreseeing the danger, nor fearing what may insue, ceaze vpon all whatsoeuer commeth within their reach: wherewithall they carie the heauie vengeance of God, which wil not onely fire them & their nests, which through rapine, oppression, and deceit, they haue builded on hie in this world, but also without great repentance casteth them downe headlong into hell fire which burneth for euer. For God will not suffer *sacriledge* to escape unpunished. When *Balthazar* with his Queene and Lords, dranke in the siluer and golden vessels, which his father *Nabuchadnezar* had taken out of the temple of Hierusalem. In the same verie houre there appeared fingers, as if they had beene of a mans hand, writing right ouer the candlesticke vpon the plaine wall in the kings palace: and the king saw the palme of the hand that wrote, the effect of that which was so written was, *God hath numbred this kingdome, and brought it to an ende: thou art weighed in a ballance, and art found too light: thy kingdome is dealt in parts, and giuen to the Medes and Perses.* The verie selfe same night was *Balthazar* the king of the *Chaldes* slaine, and *Darius* succeded in the kingdom of the *Medes*. Whereby it plainly appeareth, that as those things which are dedicated to the Church, doe belong vnto God, so the spoylers and prophane spenders of his portion, can haue no securitie, but a fearefull expectation of vengeance from heauen. Whereas contrariwise they that doe giue liberallie to the vpholding and maintenance of the woorshippe and seruice of almightie God, and which (if they haue not to giue) do yet at the least in heart, wish well vnto the same, doe procure

A Discoverie of

Malac. 3.

cure vnto themselues & to their posterity a singular blessing and fauour from God. *Bring ye* (saith the Lorde) *all the tythes into the store house, that there may be meate in my house; and proue me now herewithall* saith the Lord of hostes, *if I will not open the windows of heauen vnto you, and poure you out a blessing without measure. And I wil rebuke the deuourer for your sake, and he shal not destroy the fruit of your ground, neither shall your vine be barren in the field, saith the Lorde of hostes, And all nations shall call you blessed: for ye shall be a pleasant land* saith the lorde of hostes. A great blessing in deede, wherein the lord promiseth not onely aboundance of fruit, but also to giue a blessed and holy name among all nations, which he will vndoubtedly geue to al those which will proue him herein, whether he will be iust a rewarder and recompenser or no. Proue the Lord then for he is most faithful and iust in all his promises. He is not as a man that lieth, nor as the sonnes of men that doth repent them after their promise and vowes. Hee speaketh not the thing, but he doth it. Heauen and earth shall sooner passe, then he will faile in a iot of his promises. If wordly minded men, could be perswaded herein (as they would verie redilie in deed if they had faith) they would not offer vnto the Lord, the hault and the blinde, and the lamest of the flockes: but would with *Abel* bring the best vnto him, who was therefore blessed of God. Who after ward gaue the same in commandement saing, *ye shall seperate vnto the Lordes treasure, things that be chiefe, and most principall.* The Lord loueth a cherefull and liberall giuer, such a one was king *Dauid*, who said, *I haue giuen* *1 Chro. 29.* *all thinges with a glad heart, euen a good will, and now haue I had ioie to see thy people which here are present, offer with a free will vnto thee.* And *salomon* his sonne, so longe as he bent him selfe to the building of Gods house, so long he had peace. Let therefore (my brethren) the wrath of God on the one side, which will send speedy vengeance, vppon all those that commit sacriledge: and his blessings on the other side promised to all those which loue him and seeke the honour of his name moue you to beware of that damnable sinne.

Gene. 4.

Num. 18.

1 Chro. 29.

The

ten English Lepers.

The thirde Leper, is the
Simoniack.



Simony, is a selling of the gifts of the spirite, or of any such thing, through a couetous desire: the buier hauing an ambitious intent to prefer himselfe thereby, and to make his purchase serue his corrupt mind. Whereby it appeareth, that both the seller and the buier of spirituall things are *Simoniacks*, and infected with the leprosie of *Gehesi*, who tooke of *Naaman* the Syrian for his cleansing, that which his maister *Elizeus* refused. 4. King. 5. Concerning *Simonie*, the olde Schoole-men and Papists haue disputed at large: who could best speake herein, not onely by speculation, but also by practize. For whereas this is the onelie marke of all the olde and newe Testament, that the blood of Iesus Christ, shed vpon the tree of the Crosse, is the satisfaction for the finnes of all those that beleue in him: the Pope and his hath a long time borne the world in hand, that he is the treasurer of this great raunsome paid for our sinnes, and that to be partaker thereof, men must come vnto him, and he will distribute this benefite to whom he thinketh good. And thereupon euery man began to buie saluation of him, which the onely blood of Iesus Christ had purchased for vs, and which no other thing besides could purchase. If thou haddest committed all the faults in the world, thou mightest haue had recourse to the Popes pardons and indulgences. All offences, euen to murders, incests, Sodomitries, were taxed and set at a certaine summe of money, and paying that the Pope would giue thee full remission thereof. This pardon was ratified and deliuered to him that would giue most: and the booke of taxes doth confirme it, which was imprinted by their owne consent, before the light of the Gospel was made cleare againe in these last ages. These Indulgences they sold first

A Discouerie of

first to certaine persons, and after to families, and then to townes, & so in time to common wealthes, and whole kingdomes, without exception of any persons, yea for the terme offoure thousand yeares of true pardon. The doctrine of Christ was: *Hee that shall beleue in mee shall haue remission of sinnes*: That of the Popes: *Hee that shall giue mee money, there shall be no hell for him*. If you desired Paradice, hee commaunded the Angels to carrie you thither, and all your parents and friendes, as appeareth by the *Bull of Clement* the fift. For the knights of the order of Saint *Iohn* at *Hierusalem*. Ifanie feared Purgatorie, hauing committed all the mischiefes in the worlde, yea hauing lyne with the virgine *Marie*, (as the preachers of the pardons in Germanie say) so soone as hee hath cast siluer into the Bason, their soules were by and by set at libertie therefrom. And to this ende they haue solde Trentals of Masses and Diriges, for soules departed. Whereby they haue set to sale for money Christ himselfe, valuing his most precious bodie at a lower price then euer *Iudas* did. This was *simonie* in the highest degree moste abhominable. Christ sometime thrust buiers and sellers out of the Temple. But the Pope hath receyued in buiers and sellers, and thrust out Christ, and so haue turned the house of God into a denne of theeues. And thereof came this Prouerbe, *Curia Romana, non captat ouem sine lana*. The Court of Rome will not take the sheepe without the fleece. Which also verifieth these words of *Mantuan*.

venalia nobis:

*Templa sacerdotes, altaria, sacra, corona,
ignis, thura, preces, caelum est venale Deusq.*

That is, Amongst vs in Rome, churches, priests, altars, masses, crownes, fire, incense, praier, and heauen are set to sale, yea God himselfe among vs may be had for money. Of this *Thomas Becket* our countri-man, made wofull complaint, at what time for his wilfull disobedience and treason comitted against the king, he had fled for aid and succor to Rome, and
saw

ten English Lepers.

saw that nothing would be wrought there without money, and enforced with sorrow for the same, he wrote thus to the Bishop of *Menze*, *Mater Roma facta est meretrix, & prostituta est pro mercede*. Rome our mother is become a harlot, and for money and meed laieth herselfe to sale. The detestable *simonie* practised in the Church of Rome, in the daies of Pope *Gregorie* y^e ninth, was the cause why the Greeke church vtterly brake from the Romans. I would to God, it might make a perfect separation for euer betwene them and vs, vntill such time as it shall please God to make them see their abomination, and so repent them and conuert. In the meane time, beware of those scorpions & locusts which are come out of the bottomlesse smoking pit, who although they haue y^e faces of men, and wander vp and downe secretly in this realme in a disguised maner like ruffians, with feathers, and all ornaments of light coloured apparel, like to the fashion of courtiers, or otherwise as they thinke best for their securitie and safety: yet I say againe, take heed of them: because they haue stings in their tailen. For though they haue a glorious name of pretended holines, calling themselves *Iesuites*, yet do they intise all maner of persons with whō they dare aduenture to speake, not onely to be reconciled to the Pope and church of Rome, but also to induce thē by vowes & othes to renounce their obedience to y^e Q. maiestie, to denie her to be their soueraigne, & thēselues to be discharged of their allegiance: & to repute al magistrats vnder her, to be vnlawful, & in cōscience not to be obeied. And where they get footing & entrāce there they deliuer their cōsecrated tokens & relicks, as *Agnus dei*, *grana benedicta*, *medellas*, *crosses*, *beads*, & such like trash: & proceed further, bearing y^e ignorāt people in hand y^e for mony by y^e Popes indulgēce, they shal haue pardō for al their sins past. By which exchange, they draw vnto thēselues no smal aduantage. But of such ignorāt & foolish buiers, this may be verified. *Quid dedit, aurū fuit, quod perdidit anima fuit*. That which he gaue was gold: but y^e which he lost was his soule. And to the bad marchāts which sel such deceitful trash: it may as truly be said,

Quod

A Discoverie of

Apo. 16. 13

Quod accepit aurum fuit ; quod dedit, lepra fuit, That which hee tooke was golde ; but that which hee gaue was a leprosie. Therefore in shunning of these men, or rather monsters, men shal not onely shunne a leprosie, but also deliuer themselves from those vglie and vncleane spirites (whereof Saint *John* speaketh) which are come out of the mouth of the Dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of diuels ; working myracles, to go vnto the kings of the earth, and of the whole worlde, to gather them to the battell. Such is their affected malice to attempt, and their infected means to obtaine their conquest, and our fall.

John. 10.

There are also another sort of Simoniacall lepers, such as be patrones of benefices, who hauing power to appoint a godly, learned, and discrete pastor, to the congregation and Church, whereof they ought in deed to be patrons, that is to say, carefull and prouident fathers : yet neuertheles seeking after their owne priuate gaine, rather then the gaining of mens soules, do (contrarie to the law of God and man) sell their benefices and donations for money. And so refusing to admit those which be worthie, but preferring those which be vnworthie, they call to the inheritance of Gods sanctuarie, Schismatiques, seditious persons, Atheists, ignorant and vnlearned Asses, flatterers, and sometime their owne kinsmen, and familiars, how vnmeet soeuer. They esteeme the person of a man, and receiue gifts. And thus, so much is in them, they make the house of God a house of marchandize, and a den of theeues. So that as he who being in Rome, did seeke for Rome : euen so may we among these kind of men, which such patrons bring in, seeke long inough, and not find a good pastor : but rather those theeues, whereof our Sauour Christ speaketh, which come not in by y doore, but at the window. There haue beene the more of these pettie theeues, by the meanes of these great theeues. For our vsual prouerbe is not so common as true, that if there were no receiuers, there would be no theeues, *Socrates* being asked on a time, why he laughed,

ten English Lepers.

laughed, answering he sayde, I see great theeues lead small theeues to the gallows, which are more worthie to be hanged themselves then them: for (saith he) the small robberies are punished, but the great are caried in triumphes. Euen so those great theeues, which rob the purse of a poore minister, for that which should freely be giuen vnto him: which rob the Church also of a learned and good pastor for filthie lucre, and which is worst of all, which rob God of his honor and seruice, by bringing into the sheepfold sometimes a Wolfe and a theefe: those are the theeues would bee more neerly looked vnto, then commonly they be. For as *Chrysostom* sayth, *He that is not ashamed to say, Quid mihi dabis, ut tibi iustitiam faciam*, What wilt thou giue me to do thee iustice? Is it not all one as if he should say, *Quid vis mihi dare, ut deum vendam?* What wilt thou giue me to sell God vnto thee? If these men do not wash and cleanse their hands in time from this leprosie by true repentance and amendment, it wil not onely make a feareful separation betwene God & them, but wil also in this world bring at the last a consumption of their whole substance. For albeit (as *S. Ambrose* in his pastoral faith) that euill beginnings haue a preposterous end: as *Iacob* by supplantation attained to a blessing: the corne sowed with a leprous hand, is reaped cleane: a faire child may be begotten and borne betwene two adulterers: and the monie gotten by *simonie* may haue a good issue, when it is bestowed vpon the good of the poore: yet saith hee, this is no defence for *simoniacks*. God will not be pleased with such a sacrifice as is gotten by robberie and deceite. As this concerneth the Patrone, so let the Minister take heede, that seeketh to come in at the window like a theefe, that he bee not defiled with this leprosie; But let them remember this sentence of *Saint Augustine*, *Diligendus est pastor: tollerandus est Mercenarius: cauendus est latro*. A good shepheard is to be loued: a hireling is to be tollerated: but a theefe of all other is to bee shunned.

A Discoverie of The fourth Leper, is the Hypocrite.



Leuit. 13.

Luke. 20.

Matt. 5.

His mans Lerposie is a bad colour in the outskinne : of the which the Lord speaketh thus to *Moses* and *Aaron*. *The man that shall haue in the skin of his flesh a swelling, or a scabbe, or a white spot, so that in the skinne of his flesh it bee like the plague of leprosie, then hee shall bee brought to Aaron the Priest, &c.* Hypocrites haue a diuersitie of colour in the skinne, because through a proude singularitie they endeavour to differ from other men, both in manners, and in conuersation. Neuerthelesse, they haue another colour vnder the skinne in the flesh, pretending one thing outwardly, and being otherwise within : hauing one thing in the mouth, and another thing in the heart : outwardly a false shew of godlines, and within full of all iniquitie. Such as were they of whome Saint *Luke* speaketh thus, *The Priests and Scribes watched him, and sent forth spies, which shoulde feigne themselves iust men, to take him in his talke, &c.* Of this Hypocrisie, Saint *Augustine* writing vpon the *Psalme. 63*, saith thus, *Simulata sanctitas, non est iniquitas, sed duplex iniquitas : quia iniquitas est & simulatio.* Feigned holinesse is not simple iniquitie, but double iniquitie : because it is both iniquitie, and dissimulation. For this cause our Sauour Christ saith, *Except your righteousness exceede the righteousness of the Scribes and Phariseis, ye cannot enter into the kingdome of heauen.* The righteousness of the Scribes and Phariseis was vaine, and full of ostentation, by which they sought to be praysted of men. They fasted, they prayed, they gaue almes, &c. that they might be seene of men. Their righteousness was in worde, but not in deede, as Christ himselfe testifieth of them. *They say (sayeth hee) and doe not. For they binde heauie burthens, and grievous to be borne, and lay them on mens shoulders, but they them-*

ten English Lepers.

themselves will not moue them with one of their fingers. To teach, and not to doe, condemneth the teacher. And therefore of Christ the true Doctor, it is sayde, *That hee began to doe and to teach.* Of such Doctours, which teach and doe not, Saint Gregorie writeth thus. *Vult hypocrita scire diuina eloquia, nec tamen facere: vult docte loqui, nec tamen viuere.* The hypocrite desireth to knowe the woorde of God, but not to practize it: to speake learnedly, but not to liue thereafter. And if it fortune that these doe anie thing that seemeth good, yet the intention of the same is not good, but rather they doe it to an hypocriticall ende. And therefore Saint Chrysostome of this pharisaicall righteousness speaketh thus, *Phariseorum iustitia erat in ostentatione, & non in rectitudine intentionis, in locutione, non in opere: in corporis afflictione, non in mandatorum obseruatione, &c.* The righteousness of the Phariseis was in the ostentation of the worke, not in the vprightnesse, and sinceritie of the intention: in speaking, not in doing: in the affliction of the bodie, not in the keeping of the commandements: and in the lesser obseruations, leauing the more weighty things of the law. These hypocrites which seeme to be religious worshippers of God, and are not, are politike *Machiuians*, which make a shew to loue the gospel, but it is either to gaine credite therby, or to get gaine & promotion, or else to cōpasse their subtil deuises. But detestable and diuelish is their hypocrisie, who to attain to any dignitie, either ecclesiasticall or ciuill: or else to make their false doctrine the more easily receyued and imbraced, doe feigne to haue that holinesse, which they haue not, nor yet regard. Such hypocrites may fitly be compared vnto falling starres which men call *Assub*, which in the night time, seeme to be in the Firmament, and to bee true starres in deede, and yet are not so, but certaine fatte exhalations onely lifted vp from the earth, which being eleuated through the vpper region of the ayre, are kindled by the heate and force of the vppermost Element, which is fire: and so being kindled, doe fall againe: euen so these hypocrites, vnto men that

A Discoverie of

Job, 20.

looke not into them, seeme to be spirituall light inflamed of God, and are thought in minde to be conuersant in heauen, when as in trueth they are nothing lesse. As therefore the light of such supposed starres, is momentany and vanishing, euen so is the ioy of hypocrites. For what is the ioy & hope of al hypocrites in their workes and actions? surely nothing but y^e reuerence of honor, the glory of praise, to be feared of better men then them selues, & of all men to be called holy. This is theyr ioie, and therefore theyr only portion and rewarde. They are like vnto image-caruers, who haue a care only to polish, paint and beautifie the outwarde forme to please the beholders, not caring for the backe partes, or for that which is in ward: and when they haue done all that they can, yet can giue no life vnto it. So the hypocrite seemeth to be holy in the sight of men, and therefore behaueth him selfe accordingly, painting his actions with a shew of righteousness, whereas neuertheles within, both his inwarde partes, which are alwaies, in the sight of God, and also his backe partes, that is to saie, the end of his life, and the iudgement of God are neglected. Therefore an hypocrite is but as a picture or shadow of a righteous man, and without truth and life. There is as great defference betwene the working of hypocrisie & the working of grace, as betwene the working of arte, and the operation of nature. Art worketh only outwardly, as may appeare by the arte of grauing, caruing, and painting, & such like. But nature worketh first inwardly, as is manifestly to be seene in the generation of liuing creatures, in whom the heart, and other vitall members, are first formed. For grace worketh first inwardly, & reformeth the mind, through the loue of God & the loue of our neighbour: Afterward it reformeth mens tongues, their manners and their whole life: of the which the Apostle wryteth thus; *Be ye renued in the spirite of your mind, and put on the new man, which after God is created in righteousness, and true holinesse.* But agaynst hypocrisie and dissimulation which is in the outwarde man, Christ pronounceth this curse;

Ephes. 4.

ten English Lepers.

Wo vnto you Scribes and Phariseis, yee are like vnto painted sepulchres, which appeare beautifull outward, but within are full of dead mens bones, and all filthinesse. Wo vnto you Scribes and Phariseis hypocrites: for ye make cleane the vtter side of the cuppe, and of the platter; but within ye are full of briberie and excesse. The rightcoufnesse of the Scribes and Phariseis, was seuer and cruell: for they vrged the lawe of Retaliation, and required an eye for an eye, and a tooth for a tooth. This kinde hath fīue notes to know them to bee hypocrites by. 1 First, their care is not on themselues, but on others; and therefore enquire they after other mens actions, *Quid autem iste?* What shall he here do? 2 They are euer *Observatores*; narrow lookers vpon other mens faults. 3 They are readie to controule and to condemne, whereas others more fitte, are not so forward. 4 They make choyse of a brother that hath a moate in his eye: can they find none that hath a beame? They will not perchance meddle with them, for that they be of their owne kinde. These Phariseis let *Herods* and *Pilats* beames alone vncontrolled, but the moate of the Disciples for gathering a fewe eares of corne on the Sabbath, much complained of and condemned. 5 They are full of all crueltie, vnder the colour of simplicitie & innocencie. And herein they are like vnto Woolues in sheepes cloathing, euer in shewe voyde of harmefulnesse, whereas indeed if they bee vncafed, they are full of all mischiefe and crueltie. Beware of these men, that you be not deceiued by them: and as one sayth:

Nunquam te fallant animi sub vulpe latentes.

Impia sub dulci melle venena latent.

That is:

Let not the subtrill sleights of Foxe thee vndermine:

For poison lieth hid, in sweete and honied wine.

And herewithall agreeth the saying of Saint Bernard, *Crede mihi sub habitu religionis, reperies cor peruersum*. Beleeue me, vnder the forme of Religion, thou shalt find a peruerse heart. A Wolfe in a sheepes skinne sheweth a dead sheepe: but that the Wolfe is aliue, it will appeare by his woorkes.

A

A Discoverie of

Chimera.
is a three
headed.
monster
hauing
part of the
shape of a
Lion and
part of a
Dragon.
Ioshua 9.

2. Sam. 15.

Apoc. 2.

A *Nero* within, and a *Cato* without, is a monster like vnto that Poetical fixion, *Leo pars prima, Dracho media ipsa Chimera*. *Aeneas* neuer hurt the Troians his enemies more, then when he put on armour like vnto theirs, and so rushed in among his enemies as one of their side. Such hypocrites are the Papistical Iesuites, who play the dissembling Gibeonites, pretending that they come from a verie farre countrey for the name of the Lorde our God. These vnder a shewe of loue and great care to build vp Hierusalems Temple with *Nehemia*, seeke nothing else but the destruction thereof. They play the foxe with *Herod*, who pretending a worshipping of Christ, practized nothing else but to kill him. They haue made *Absaloms* vowe, vnder the colour of Religion, conspiring against the king and state. And therfore the holy ghost speaketh thus vnto them, *I know the blasphemie of them that say they are Iewes, and are not, but are the Synagogue of sathan*. Finally, the righteousness of the Phariseis was full of presumption, arrogancie and contempt. For they stoode in their owne conceyte, and had a great ouerweening of themselues, contemning all others: as appeareth by that vaine boasting of that proude Pharisei, who making his prayer in the temple sayd thus, *O God I thanke thee, that I am not as other men are, extortioners, vnjust, adulterers, or as this publican: I fast twice in the weeke, I giue tithe of all that euer I possesse*. This hypocrite is like vnto an Ape, which being no man, but a beast, yet he imitateth most of those things which he seeth men doe: Euen so this hypocrite counterfeiteth the good workes of Saints, he prayeth, he fasteth, he giueth almes, he payeth tithe of all things: but yet like an Ape. For as the Ape doth he knoweth not what, neither doth profite himselfe by that which he doth: euen so these kinde of burnished and smooth fellows do they know not what, because they worke not in faith, being destitute of the true loue of God, and of their neighbour. Whereupon *Chrysostome* sayth, *Omnes species iusticiae, quas habent serui dei in veritate, habere possunt serui diaboli in simulatione*. The children of the diuell may haue in hypocrisie all those

ten English Lepers.

those tokens of righteousnesse, which the seruants of God haue in veritie. These hypocrites are like vnto glo-wormes, which although they shine in the night, yet in the day they are vncleane and vile wormes. For although hypocrites shine in the night of this worlde through a false shewe of vertue, yet in the worlde to come they shall bee founde foule and abhominable. In the sayde hypocriticall Pharisei then, we see a certaine phantasticall vision, shewing that in forme which it hath not in truth. *Demosthenes* being asked what was most effectuell in speaking, answered, Hypocrisie. Being asked againe the second and thirde time, he answered still hypocrisie: meaning thereby, that the whole grace thereof was in speaking, and not in doing. We haue tooo manie Rhetoritians in these dayes, who can talke and speake well, but do not. They haue their tongues tipt with Religion, as earthen pots are tipt with siluer and golde. These haue the cloake whereof *Peter* speaketh, and the visor whereof *Paul* maketh mention. They are the verie same of whom Christ in the Gospell speaketh, *This people draweth neere vnto me with their mouthes, and honoureth mee with their lippes, but their hearts are from me.* And against whome also Christ in regard of the abomination of such hypocrisie in his sight, pronounceth wo against the same seuen times in one Chapter, which is not to bee found in all the Gospel against any other besides. Harken therefore to the counsell of the wise. *Be not an hypocrite in the sight of men. For the hypocrite shall not come before God.* God hath not placed men in his vineyard, to bring forth greene leaues onely, but fruit also. The figge tree which had nothing but leaues, was accursed, and withered away by the rootes: the earth which drinketh in the raine that commeth often vpon it, and beareth nothing but thornes and briers, is cursed of God, whose end is to be burned.

*Eccle. 1.
Iob. 13.*

Heb. 6.

The

A Discoverie of

The fift Leper, is the
proude man.



Ride is a great loue and liking of our owne excellencie, and in comparison of our selues, a despising of others. This leprosie of pride dooth fundrie waies lay holde vpon men, according to the opinion of Saint Bernard, *Semptempliciter occupuit nos lepra superbia, &c.* Wee are (saith hee) tainted with the leprosie of pride seuen maner of wayes: that is to say: in the proprietie of possessions; in the glorie of apparell; and in the pleasure of our bodies: Two wayes also in our mouth: and two wayes in our heart. In our mouth murmuring in aduersitie; and arrogantly commending our selues in prosperitie. In our heart; desiring to haue our owne will; and following our owne counsaile. Pride (according to her disposition) disdaineth to go alone, vnwaited vpon, and therefore she is accompanied with many sinnes. And because she seldome vseth to go on foote, she hath prepared for her selfe a chariot or coach: for she is delicate, and tender, and so much the more, because she is vncleane and leprous. Her coach is drawne with foure horses. The fore-horse is Ambition: the next to him Vaine glorie: the third, Contempt: and the fourth, disobedience. The foure wheelles, are Boasting; Arrogancie; Verboseitie, & Leuitie. The coachman that driueth and guideth, is the spirit of pride. They that accompanie ladie Pride in the coach, are such among all estates and degrees, as are proude and vaine in apparell. The horses before mencioned are vnbrideled, the wheelles most swift and flying: the driuer and coachman selfe-willed and peruersnesse, and therefore the ende must needs be destruction. To handle all these in particular, would make a larger treatise, then at this time I purpose: therefore I will
but

ten English Lepers.

but touch three parts: to wit, the beginning, the middest, and the end. The beginning, Ambition: the middest is pride and her companie: the ende is destruction whereinto these do wilfully run. Ambition is an ouermuch desire of honour: which honor is that reuerence yelded to any man for a testimoniall of his excelencie in good giftes. And a testimonie is giuen vnto him of right: for it is meet that we recompence them with honour, which helpe to preserue & maintaine vs, being furnished with the gifts and graces of God. But they which are honoured must especially take heede, that they repose not themselves vpon honour, as vpon the chief end, For whatsoever they do, must be done of loue, of conscience & for Gods sake: & specially that honor which is giuen vnto them to gouerne well: that thereby both themselves may knowe and also may teach others to glorifie God, and not men in their workes. Furthermore they must take heed that they be not so inflamed with y^e desire of honor, as that they seeke to attaine y^e same by vnlawful means. Concerning the which matter, *salust* speketh thus, tce good and the euill doth both alike, desire to get, honor, glorie, and rule; the one by good meanes: the other wanting good arts, striueth to compasse the same, by fraude and guile. For, it falleth out many times in this worlde, that men of meane and base parentage, attaine to greater dignities, possessions and riches, then their deserts and vertues require deserueing rather blame then any preferment, Like herein to *Abimilech* who purposed to himselfe a kingly power, without any purpose to gouerne rightly: and therefore endeouored to attaine therunto, by deceits and guiles, and not by lawful and iust meanes: seeming to bee of *Euripides* iudgement, that euen right it selfe, is to be violated for dominions sake. And for this cause the ambitious man is euer searefull, euer warie and circumspect, least hee should speake that which might displease, he couterfeiteth humilitie, feineth honestie, sheweth forth affabilitie, vseth all courtesie, honoureth all men, boweth, stoopeth, and maketh obeysance to euerie man: he

F

haunteth

A Discoverie of

Indg. 9.

2. Sam. 16.

haunteth open assemblies, visiteth noble men, he riseth vp, he imbraceth, he praiseth & flattereth, and is more then diligent, verifying this poetical saying, *Esi nullus erit pulvis, pulverem tamen excute nullum*: that is, Mend a fault, where none is. The ambitious man will whine and weepe with *Esau*, to see anie thing to escape his fingers, or any man preferred before him. He may rightly be compared to Iuie, which ceaseth not to climbe to the top of the tree, though it be the basest plant. He is like vnto the Spider which will bee in the kings house, and in the verie top of the temple, though he be full of poyson. And albeit he is but a furrer bush, yet hee will marrie his sonne to the Cedar of *Libanus*. And good wife *Zebede*, though shee bee but a fishers wife, must haue her two sonnes to sit in Christs kingdome (which she deemed to be of this world) the one on his right hand, and the other on his left. Like vnto her grandmother *Eue*, who being Queene of the whole world, and ladie of Paradice, yet must needes be Goddesse *Eue*, *Balaam* thinketh his Assc neuer goeth fast inough, when he rideth for preferment. And when the ambitious man is preferred and exalted, he is also therewithall puffed vp in pride, and beginneth to boast, he careth not to profit, but reioiceth that he is preferred: he presumeth that he is the better, because he seeth himselfe superiour: hee disdaineth his old friends, and knoweth not his acquaintance: he fawneth vpon strangers, and contemneth his familiars: he talketh of great matters, and meditateth of high things: he canot any longer abide to be subiect, but seeketh to rule, and with *Abalom* is malecontent for a kingdom. In the end he is a burthen to subiects that are vnder him, an enemy to all men: he is rash, troublesome, grieuous, and importune: Thus pride (as sayth *Abacuc*) proueth a madnesse, and as *Paul* termeth it, a frenzie. Yea so mad are ambitious men many times, and so furious, that they commit murther without respect of any kinred. *Caine* being afraide least his brother should haue greater fauour and grace then hee, slue him. *Romulus* in like case killed *Remus*. *Domitian* lay in wayte for

ten English Lepers.

for *Titus*. *Antoninus Caracalla* slue his brother *Geta*. *Athalia* killed all the kings seede. *Abimilech* slue seuentie brethren vpon one stone. And *Hazael* stifled his maister *Benhadad*. Our English Chronicles haue many such like examples, which I ouerpasse. But the ende and downfall of such hath euer beene most miserable and wofull. *Paulatim ascendisti* (saith *Gregorie*) *sed non paulatim descendes*. Thou diddest ascende by little and little, but thou shalt not so come downe. For as the Crowe, when she cannot cracke a Nut, flieth a loft, that so by the greater fall it may bee broken: euen so God many times, suffereth proude men to bee placed in high degree in this worlde, that their downefall may bee the greater. Who so sayeth *Regnabo*, I will reigne, (with the proude bremble) or, *Non mouebo*, I shall not bee remooued: or, *Quis ascendet super me?* Who shall ascende aboue mee? Nay though hee say nothing, but in his heart receyueth the applause of the people, as did *Herod*: *Deicietur ad imum*: He shall be cast downe to the ground. Therefore the Lorde sayth, *The pride of thy heart hath deceyued thee: though thou shouldest make thy nest as high as the Eagle, I will bring thee downe from thence.* Ierem. 49.

A heathen man beeing asked, what God did in heauen, answered, he did nothing but tumble downe proude men, and set vp humble men. For as *Salomon* sayeth, *Before destruction goeth pride, and before glorie goeth lowlinesse.* Pro. 18. If men were not like vnto children in vnderstanding, they woulde not so greedilie as they doe seeke after worldly honour and promotion. It is the fashion of children to esteeme more of a painted trifle, then of a rich Iewell: and such is the painted dignitie of this worlde, gotten with much labour, mainteyned with great expences, and soone lost againe with heart-breake and sorrowe. Let a man recount with himselfe, if there bee anie state of dignitie which hee coulde wish to himselfe, which many men haue not had long since. Let him remember howe they mounted vp, and how they descended downe againe:

A Discouerie of

and then he may imagine with himselfe, which was greater, either the ioy in getting, or the sorrow in forgoing that wherein they so much delighted. Where are nowe all those Emperours, those kings, those princes, and prelates, which reioiced so much once at their owne aduancement? Where are they now, I say, who thinketh or talketh of them? Are they not forgotten and cast into the graue long ago? And do not men boldly walke ouer their heads now, whose faces might not be looked on without feare in this world? What then haue their dignities done them good? Honour then is like a mans owne shadow, which the more he runneth after, the more it flieth: and when he flieth from it, it followeth him againe, and the onely way to catch it, is to fall downe vpon the ground vpon it. So we see that those men which desired honour in this world, are now forgotten: and those which fled from it, and cast themselues lowest of all men by humilitie, are now most of all honoured: honoured, I say, most by the world it selfe, whose enemies they were while they liued. For who is honoured more nowe, who is more commended, then the Apostles of Christ, who so much despised worldly honour in this life. Most vaine then is the pursute of this worldly honor and promotion, seeing it neither contenteth the minde, nor continueth with the possessor, nor is voide of great daungers, both in this life, and in the life to come.

Pride.

But now to speake of the brauerie of pride, and of her vaine companie. Ye shall vnderstand that Pride (as is sayd afore) is neuer alone, but accompanied with many vices, being the roote of all euill, and the Queene of all wickednes: and to speake plainely, shee is the beginning, the ende, and the cause of all sinnes. When Pride hath gotten the vpper hand and rule of any man or woman, shee will not easily forsake her vassall, but will holde and keepe them, euen as kings doe those castels which they haue once conquered and woonne. But why is earth and ashes proude? Let the proude man looke to the rocke out of the which he was cut, and

*Eccle. 10.
Isai. 51.*

ten English Lepers.

and to the pit whence hee was digged. If proude persons would consider their beginning and their ende, and if they would continually haue the same before there eyes, they should not so exceedingly sinne in pride, as they doe at this day. Was there euer any age from the first beginning of the world, so far ouergrowne in pride, as this our age? I am well assured no. Is there any nation at this day vpon the face of the earth, comparable to vs in this abhominable sinne of pride? Our excesse in apparell will say no, wherein both men and women of all estates and degrees, from the hiest to the lowest, euen from the Courtier to the Carter, doe monstrously offend. Seruants are in their apparell more costlie then many maisters and dames: yeomen, and yeomen's sonnes are herein equall with gentlemen of good worship: poore and meane Gentlemen, compare with Lords: Lords with Kings; and Ladies with Queenes. What will become hereof at the last? Where is nowe that moderation in apparell which was vsed in king *William Rufus* dayes! who (as *Chronicles* record) being exceeding sumptuous in his apparell, and hauing a paire of breeches in a morning brought vnto him by his chamberlaine, hee demaunded what they cost. The chamberlaine answered, that they cost three shillings. Wherewith the king being wroth said: Away begger that thou art, bring me a paire that cost a Marke. Then the chamberlaine brought vnto the King a paire which cost much lesse then a Mark, making the King notwithstanding beleeue that they were of such price as he desired: wherewith the king was well pleased. But such is the pride of men in these dayes, that euery base seruing man, will disdain that now, which king *William* in his excesse then, was highly pleased to weare. A wonderfull alteration in a few generations. Pride in a king, is a great offence in the sight of God: but in a poore man, it is one of the three things which God most extreemly hateth. *Si vix tolleretur, diues superbus* (saith Saint *Augustine*) *pauperem superbum quis ferat?* If a proud rich man be scarcely tollerable, who can endure a poore man proude?

A Discoverie of

proude?do we not see that manie things of great price, as veluet, sattin, gold and siluer lace, fine cambricke, and such like costly things are now worne of very meane persons, against the law of God and man, against al common wealth, and contrary to all good example of our forefathers, which things rather belong to princes and to peeres of the lande, then to meane subiects. As men and women exceed in the substance of apparrell, so also in the forme they daily shewe forth theyr abhominable pride in their inconstancie. For no colour, forme or fashion long contenteth them. We one while imitate the Spaniard, another while the French: one while the Italian another while the Dutch. Euery nation is a feuerall patterne for vs. We are like vnto *Camleopardus*, who beeing but one beast, representeth the figure and shape of many. And to y^e *Chamelion*. which changeth into euery colour laide before him. Let these proude peacocks remember to what end apparrell was appointed by God at the first, verily for a couering to hide our shame. Whoso then is proude of apparrell giuen to this end, is as if a theefe should be proud of his halter which y^e prince giueth him to weare in remembrance of his pardon. *Diogenes* seeing a man to haue a great pride in his clothes, sayd vnto hym, be not so proude man, a shepe wore that cote before thee. What vanitie is it then for vs to be so curious in apparrell, and to take such pride therein as we do. We rob and spoile all creatures almost of the world to couer our backes, and to adorne our bodies withal. From some we take their wooll: from many their skins: from diuers theyr furies: from sundrie, their verie excrements as the silke, which is nothing else, but the verie excrement of the wormes. Not cōtent with this; we come to fishes, & do beg of them certaine pearles to hang about vs: we go down into the ground for golde and siluer, and turne vp the sands of the sea for precious stones. And hauing borrowed all this of other creatures, we iet vp and downe, prouoking men to looke vppon vs, as if all this now were our owne. When the stone shineth vpon our finger, we will seeme forsooth thereby

Gen. 2.

ten English Lepers.

by to shine. When the siluer and filkes doe glister on our
backes, we looke bigge, as if all that beautie came from vs.
It is reported of that holie father *Athanasius*, that when
hee sawe a woman apparelling and decking of herselfe in
prowde attyre, with gorgeous array, hee wept: and bee-
ing demaunded of the cause why hee did so, because (sayth
he) all this preparation is for her owne destruction. And
one *Pambus* in the like action, made the same answere at an
other time: as appeareth in the 8. booke and second chapt.
of the triperite hyllorie. But our nice and mincing dames
in England, whose whole life is spent for the most part in
studie, in care, and in practize, to decke, paint, and beautifie
themselves, wil hardly be perswaded by *Pambus*, or by *Atha-
nasius*, that they bestow this great cost vpon themselves, to
their owne destruction. And though the Lorde himselfe
hath said in his worde. *The woman shall not weare mans apparell, Deut. 22.*
*neither shall a man put on womans raiment: for all that do so are an ab-
omination to the Lord:* Yet for all this prohibition, manie wo-
men in these dayes weare doublets, and breeches (though
peraduenture by them otherwise termed) garments for the
fashion appertaining to men. Saint *Cyprian* in his booke *de
velandis virginibus*, saith, that the diuell himselfe was the first
inuentor of such painting, frizling, and gorgeous decking.
Tertullian, hauing written of womans attyre, condemneth
the vanitie which they vse in attiring of themselves, affirming
that through their pride herein, they tempt men, and open a
way to lust, which should be shut. Beside this, they do seeke
to controll and amend the workmanship of God in their
creation, by adding vnto their bodies and faces a forme and
fashion, which he hath not giuen vnto them. A Painter ha-
uing made an artificiall peece of worke after his best skill,
if an other man come after him, and doe trace the same
with other colours and lineaments, will take it to bee done
to controll his workmanship, whereat he much disdaineth:
Euen so, seeing God hath fashioned our bodies after his
owne minde, he detesteth and cannot abide counterfeiting
and

A Discoverie of

The ende
of Pride.

Isai. 3.

and straunge colours: as in stead of blacke or browne haire which he hath naturally giuen vnto thee, to weare the haire of another bodie, which they call periwigs, or to dye thine owne with Saffron, or such like colour: for in so doing thou takest vpon thee to controll and correct Gods skill and wisdom in thy creation: the which to do must needs bee abominable in his sight. On which wickednes the Lord threatneth by the mouth of the prophet to take vengeance after this maner, saying, Because the daughters of *Zion* are haughty, and walke with stretched out necks, and with wandring eyes, walking and mincing as they go, and making a tinckling with their feet, therefore shall the Lord make the heads of the daughters of *Zion* bauld, and the Lord shall discover their secret parts. In that day shall the Lord take away the ornament of the Pantofles or Slippers, and the Cauls, and the round tiers, the sweet Pomanders, and the Bracelets, and the Bonets, the tiers of the heade, and the sloppes, the headbands, and the Tablets, and the Earrings, the Rings and the Mufflers, the costly apparell & the vailes, and the wimples, and the crisping pinnes, and the glasses, and the fine linnen, and the hoods, and the lawnes. And in stead of sweet saour, there shall be stinke; and in stead of a girdle a rent; and in stead of dressing the haire, baldnesse; and in stead of a stomacher a girding of sackcloth, and burning in stead of beautie. This vengeance of God in this maner threatned, sheweth what shall be the ende of pride. Forsake then this vanitie with speede, and imbrace humilitie. For though thou be as rich as *Naball*, as beautifull as *Abshalom*, or faire *Susanna*: and for braue apparell, as gallant as those of whom *Isai* maketh mention, yet if thou be not humble thou art no bodie. This one sentence, *He casteth downe the proude, and exalteth the humble and meeke*, is repeated twelue times in the old testament, and seuen times in the new, to teach vs how detestable a thing pride is, & how acceptable a thing humility is in gods sight. God spared *Herod* when he persecuted his Saints, when hee slue *John Baptist*: but hee stroke him with a mortall plague when

ten English Lepers.

when he was proude: to shewe, that God hateth a proude man, more then any other. Humilitie, although blemished with manie sinnes in the Publican, yet is it allowed of God. But pride, accompanied with manie vertues in the Pharisei, is reiected and abhorred. Pride ouerthrew the loftie tower of *Babell*, confounded the language, prostrated *Goliath*, hung vp *Haman*, killed *Antiochus*, drowned *Pharaoh*, and slue *Sennacherib*. Yea pride, hath caused God to ouerthrow the seats of proud captaines, to drie vp the rootes of proud nations. To conclude, Pride casteth downe headlong, from the highest heauens vnto the bottomles deepe: and Humilitie listeth vp on high. The one cast downe an Angel from heauen to hell: and the other exalteth a man from earth to heauen.

The sixt Leper, is the *Glutton.*



Glutton is he, whose bellie is his God: as if he liued to no other ende then to eate and drinke. Wherein the miserable man deceiueth himselfe. For indeede God hath giuen to no man life, to eat, but permitteth him to eate, that hee may liue vnto God. Meates are ordained for the bellie, and the bellie for meates, but God shal destroy both it and them. This Gluttonie was the spirituall leprosie of those foure lepers, which abode by the gate of Samaria, and went to the enemies campe to eate and to drinke. For as those men came to the tents of the enemies, in desperate maner to fill themselves; euen so all they which seruing not God but their bellie, being also carelesse of eternall life, seeme to say, *Let vs eate and drinke, to morrow we shall die.* The Glutton to maintaine his bellie cheare, is bold to alledge for himselfe, the saying of the Apostle, *That to the cleane all things are cleane*: and that the good creatures of God

1. Cor. 6.

2. Kin. 7.

G

are

A Discoverie of

are not to be refused, but to be receyued with giuing of thanks. True it is, that al y creatures of god are good in their kind, so as they be taken in conuenient time, and in measure, but gluttons which obserue neither measure, nor time, in spending and spoiling the good creatures of God, are through their beastly appetite, vncleane. For as *Gregorie* sayth, *non cibus, sed appetitus in vitio est*. Not the meate but the appetite is in fault. *Esau* was reprehended for a messe of pottage, whereas *Elias* did eate flesh without reprehension: *Adam* was not condemned for eating flesh but an apple: and *Abraham* gaue flesh to angels, and it was accepted. Therefore not that which goeth into the man defileth the man. And *Tertullian* sayth *Ciborum libertas concessa est sed non luxuriandi*. The libertie of meates is granted, but not of surfetting, and Gurmandize. No creature is pure, but they abuse thereof may cause it to turne to our destruction. For although hee which gathered the least quantitie of Manna, had no lacke, yet some kept more then was appointed by God, whereuppon it corrupted, stunke, and was full of wormes.

Matt. 23.

Exod. 16.

Eccle. 37.

There may be alleaged many reasons to perswade vs to temperance in meats and drinks. First, because a temperate diet doth continue vs in health, whereas gluttonie and surfeiting filleth the bodie with many diseases. For nature is vniform in her operation, & is then hindred in her digestion when she is surcharged with sundery meates and drinkes, the which, as they be of seuerall qualities, so some of the, are sooner concocted the othersome, which bringeth corruption to the stomack hereupon the wise man giueth vs this counsaile, as an expert phisition, saying, *Be not greedie in all delights and be not too hastie in all meates. For excesse of meats bringeth sicknes, and gluttonie turneth into Cholericke diseases. By surfeit haue many perished but he that dieteth him self, prolongeth his life.* A poore man (as we see by daily experience) which liueth with a temperate and spaire diet, hath more assured health, and liueth longer the he that vseth to feed of many dishes at one time.

Mans

ten English Lepers.

Mans nature is more easily satisfied,thē his appetite,which is insatiable. One wood will containe many elephants:but man is scarcely content with the whole earth and sea.The beginning of mans sustenance was bread & water:but now gluttons are not content,hauiing the fruits of the trees,all maner of graine,all rootes of hearbs,all the fishes of the sea, all the beastes of the earth,and all the foules of the aire:but they seeke for colours to please their eies,for odoriferous, and aromaticall sauours and sinels; they bring vp by hand crammed and franked foules and beastes:and that which cannot be fatted by hand they enterlarde.The cookes make experiments and trie their skill:one beateth and compoun-deth,another consecreteth and confoundeth,conuerting the substance into accidents, and chaunging nature into atte: that fulnesse may be turned into hunger, that the appetite may be whetted to gluttonie, not to sustaine nature, not to serue necessitie, but to fulfill insatiable gurmardize. And albeit the stomach sheweth it selfe to bee filled by often belchings, yet curiositie is not satisfied, but while the eye delighteth in colours, and the palat taketh pleasure in taste, the wofull stomacke which discerneth no colours, nor iudgeth of the relish or taste, being constrained to receyue all that is thrust into it, is rather oppressed and ouerwhelmed, then refreshed. The heathen were wont to build Temples for their gods, to build altars, to ordaine Ministers to serue, to sacrifice beasts, to burne incense, and to make a melodious noise in that time of seruice: euen so the Epicures of our time, haue their kitchen in steade of a Temple: for their God,their bellie: their table is the aultar: their Ministers are the Cookes: their beasts for sacrifice,are their boiled,rosted, and baked meats: their incense are their sweete perfumes: and their melodie is the noyse of Viols, Recorders, Cornets, and whatsoever else may delight all their senses: without regarde of God, or godlinesse.

2 Another reason why we ought to be temperate in our diet

A Discoverie of

diet is, because Gluttonie bringeth forth another as euill as herselfe: that is to say, Drunkenesse, the daughter of Gluttonie: whereof Christ giueth vs this caueat, *Take heede least at any time your hearts be overcome with surfetting and drunkenesse*: The which *Seneca* calleth a voluntarie madnesse. The heathen were farre more temperate then we which haue the knowledge of the true God, and professe our selues to bee Christians. *Cicero* sayth, *Recta mente uti non possunt, multo vino & cibo repleti*. They which are full of much wine and meate, cannot haue a right vnderstanding: for it dulleth the mind, and ouerthroweth the wit.

3 And this is a third reason, may serue to make vs loath Gluttonie For wherein doth a man differ from a brute beast but in this, that he hath reason, and vnderstanding, but being drunke, he is deuoyde of these for the time. For as *Basil* sayth *Ebriosus cum putat bibere, bibitur*: The drunken man when he thinketh to drinke, is drunken. So that they can see nothing rightly, but iudge all things peruersly. For as their externall eyes are so dazeled, that euery single thing seemeth vnto them double, and streight things crooked: euen so their minde is blinded, that they thinke good to be euill, and euill good. And no maruell, because, as Saint *Augustine* sayth, *Ebrietas est vile sepulcrum rationis & furor mentis*. Drunkenesse is a vile sepulture of reason, and a furor of the minde. Yet wee see that common drunkards haue a great delight herein, yea so great pleasure ioyned with pride in this wickednesse, that they prouoke others vnto the same with chalenges to drinke a carrous. And yet, when these haue drunke so much as they can, an Asse will drinke more, and a barrell will hold more then anie mans bellie. What singular thing then doe they in performing this: surely no more then an Asse can doe, nor so much as an emptie caske containe. Nay rather how beastlike doe they herein shew themselves to be, and much worse then beasts. The brut beast cannot be compelled by any man to drinke when he hath no thirst: but men are so intemperate, that when they are replete euen to the mouth,

ten English Lepers.

mouth, yet they will take in more, vntill they haue verified the saying of the Prophet, *Your tables are full of filthie vomitings,* *Isai.28.* *no place is cleane.* Herein they make their bellies worse I-dols then *Bell*, deuouring without measure, that which might sustaine many poore men and women much better then themselues.

4 And this is a fourth reason, why men should abhorre gluttonie & be temperate, euen for the cōmon good of the brethren. But so little care of common wealth is had herein, that rich men do not care what they spend, vpon such things as please their appetite, though in a time forbidden, and of such things as lawe restrayneth them. Now a dayes we see the appetites of some to be so curious and nice, that they care not for the flesh of lambes, except, of the tidiest that may be gotten: the like nice and wanton appetite they haue to many other things: whereas in the time of the law, God gaue this commaundement to his people, *Thou shalt* *Exod.23.* *not seath a kid in his mothers milke:* meaning thereby, that no fruits should be taken before their due time. Agaynst this gluttonous appetite which hath more lust then hunger, the Lord by the mouth of his Prophet speaketh thus, *They eat* *Amos.6.* *the lambes of the flockes, and the calves out of the stall, &c.* I speake not this to condemne the moderate vse of Gods good creatures, giuen for the comfort and sustenance of man, nor against the extraordinary prouision of feasts and banquets, wherein friends do solace and ioy together in honest and godly mirth. For before the lawe, we read, that there was a feast made at *Iacobs* mariage: and another vnder the lawe at *Samsons* mariage. In the time of grace, a feast was made in *Cana of Galile*, by occasion of a mariage whereat Christ was present and a guest. *Matthew* at his conuersion is said to make a great feast, whereunto also Christ vouchsafed to come: therefore feasts are lawfull. The fatnesse of the earth *Gen.27.* serueth not for *Esau* onely, but it is *Iacobs* blessing to. Quails appertaine to Gods children, Bees make their honie (as the heathen man sayth) *Non stultis solum*, not for fooles onely, but also

A Discoverie of

also for wise men. This onely I wishe, that the wine and cates provided for feasts and bankets, be not gotten by extortion, briberie and violence: secondly, that our feasts bee not appointed as snares, to catch and betray innocents: such as was *Herods* feast on his birth-day, which cost *John Baptist* his head. Such feasts beginne with milke, and ende with a nail. Such was the mariage feast that was appointed in Paris for *Henrie* the French king that now is, where some noble men, many gentlemen, and good subiects were by the popish and cursed crue, wofully betraied, & most cruelly massacred. Thirdly, that there bee great care had, that in our bankets there be kept a Christian moderation without excessse. Otherwise they are verie dangerous, being vsed in that superabundance of delicates, and mirthful of all scurrilitie, as worldly men do vse them. Such feasting, & such mirth, with all the guests, Christ accurseth, saying, *We be unto you which now do laugh, for ye shall weep: we be unto you that now lue in fulnes, for the time will come that ye shall suffer hunger.* In like manner *Iob* speaking of Epicures and worldlings, sayth, that they solace themselves with all kinde of Musicke, and passe ouer their dayes with pleasure, and in a moment doe go downe into hell. A wise trauailer passing by his Inne, though hee see pleasant meates offered him, yet hee forbeareth vpon consideration of the price, and the iourney he hath to make, and taketh in nothing, but so much as he knoweth well how to discharge the next morning at his departure. But a foole layeth handes on euerie delicate baite set before him, and when it commeth to the reckoning, hee wisheth that he had liued with bread and drinke onelie, rather then to bee so troubled about the payment. Euen so the Scripture teacheth vs, that our laughter shall bee mingled with sorowe, and mourning shall ensue at the ende of mirth. The Diuell that playeth the host in this worlde, and that serueth you with what pleasure and delight ye desire, writeth vp all in his booke, and at the day of your departure out of this life, will hee bring the whole reckoning, and charge you with

Ihn. 16.

Iob. 21.

ten English Lepers.

with the totall summe: and then shall follow that which God threatneth by *Amos: Your mirth shall be turned to mourning and lamentation.* Yea, & more then this, if ye be not able to discharge the reckoning, you may perhaps heare that other dreadfull sentence of Christ in the Reuelation: *Looke howe much hee hath beene in his delights, so much torment doe yee lay upon him.* *Amos. 3.*
Apoc. 11.

5 The last and maine reason of all other, why we should auoide gluttonie and excesse, is, because by temperance we are more strong, to resist euill temptations of the diuell, to bridle sinne, and euery way more apt for the seruice of God. For wise *salomon* sayeth truely, *Qui delicate à puritia nutrit seruum suum, postea sentiet eum contumacem.* He that doth daintilie feede his seruant (that is to say, his bodie) from his childhoode, shall in time to come finde him stubburne. A pampered horse will cast his rider in the mire: and pampered flesh will cast the soule into the sinke of sinne. Who so pampereth his bodie, feedeth his enemy. For the flesh lusteth contrarie to the spirite, and the spirite contrarie to the flesh. *Gal. 5.* Gluttonie is the gate by which the Diuell with his whole armie entreth. For as Saint *Gregorie* sayth, *Quanto corpus impletur, tanto anima minoratur.* By how much the bodie is filled, by so much is the soule weakned. The Which Saint *Ambrose* noteth excellently by a similitude of the Crab, and the Oyster. The Crab (sayth he) loueth to feede on the oyster fish, but because they are so strongly inclosed in their shels, that by his strength he cannot get them out, hee doth craftily watch them vntill they open themselues against the Sunne: then taketh he a small stone, and putting it into the gaping Oyster, that he cannot close vp himselfe againe, hee easily conueyeth in his clawe, and so feedeth on the fish at his pleasure: Euen so, when men hauing filled their bellies, do giue themselues to ease, and to enlarge their minds to all pleasure, the diuel commeth & conueieth into them al filthy cogitations, wherby he easily deuoureth & destroyeth them. Belly deare and idlenes, are the bellowes of concupiscence, the

A Discouerie of

Fasting.

the which bellowes haue kindled so great and so hot a fire, as it is to be feared, will not be quenched, till all be consumed with the last fire. The onely corporall remedie and meane to quench this fire, is abstinence, to most men and women in these dayes vnknowne: except to the poorer sort, who more by penurie the of deuotion are constrained to fast. This libertie is come to passe two wayes. First by the neglecting and not executing of such lawes and orders as are well deuised for appointed fasts amongst vs. The which contempt, as it displeaseth god, so also it is a great hurt to the common wealth, and will (without speedie remedie) bee more felt hereafter. Secondly, by the vndiscrete dealing of some teachers, more hot and rash, then wise, who in speaking against superstitious fasting, haue not taught the people to vse anie fast at all. And they on the other side, being euer readie to fall into extremities, do not onely neglect godly fasts, such as by lawe are appoynted, being ignorant of their right and true vse, but do also condemne them as superstitious and popish. Whereas if they once rightly vnderstood the benefite of such fasts truely vsed, redounding both to bodie and soule, they would gladly vse them more often then they doe, especially such as haue any care to serue and please God. Fasting doth greatly tame the rebellion of fleshly lusts. For, *Sine cere & Baccho, friget Venus*: By spare diet lust is quenched. Whereas otherwise, *Venter mero astuans, spumat libidinem*. The bellie boyling with wine, and daintie faire, someth out lust, as Saint *Hierome* sayeth. The earth the fatter it is made with mucke and compost, the more weedes and thistles it bringeth foorth: euen so the more our flesh is pampered with meates and drinkes, the more prone it is to sinne and wickednesse. Contrariwise abstinence purgeth the minde, lightneth the senses, maketh the flesh subiect to the spirite, disperseth the cloudes of concupiscence, extinguisheth the heate of lusts, and kindleth the light of chastitie. The Apostle *Paul* knew how necessarie the vse hereof was for a Christian man, and therefore was oftentimes in fastings. The Prophet

2. Cor. II.

ten English Lepers.

Prophet *David* also did put on sackcloth, and humbled his soule with fasting, and therefore sayth that his prayer returned into his bosome with fruit. Fasting is a coadiutor vnto prayer, making it more feruent, as witnesseth Saint *Bernard*, *Ieiunium orationem roborat: oratio sanctificat ieiunium, & re-* Psal. 34.
Psal. 35.
presentat domino. Fasting maketh praier more strong: praier sanctifieth fasting, and presenteth it before the Lorde. The example of the children of Israel, of whom a great number being slaine by the Beniamits, sitting vpon the ground and fasting, weeping and praying vnto the Lord, maketh this more manifest. Furthermore of so great force is fasting and prayer, that they both being ioyned together are able to cast forth one sort of Diuels. It appeareth both in the olde and new testament, that fasting was so much in vse, that the fathers and holy men then and long since, tooke no great matter in hand, but first they withdrewe themselues, from all worldly impediments, fasting and praying. When Gods lawe was deliuered by *Moses* vnto the people, he fasted fortie dayes and fortie nights. *Elias* also at the restauration of the lawe, did the like. And Saint *Hierom* writeth, that the Euangelist saint *Iohn*, would not take the writing of the Euangelicall storie in hande, vntill the Church had commended his purpose to God by a fast. Also *Eusebius* writeth, that *Peter* fasted, before hee confounded *Simon Magnus*. Our Sauour Christ himselfe, entred into a fast before hee was baptized, and beganne to execute his office. Whose example *Paul* and *Barnabas* following, commended to the Church the Elders which they had ordained, after they had prayed and fasted. Iudg. 20.
Act. 14.

There was neuer more neede of this Christian exercise then now, both in respect of our owne priuate necessities, and also in regarde of the manifold perils, wherein wee all generallie stande, our sinnes daylie prouoking the wrath of God agaynst vs. It is high time therefore to hearken to the proclamation which the Prophet *Ioel* maketh, saying, *Turne you to the Lord with all your hearts, with fasting weeping and*

H mourning.

A Discouerie of

mourning. Not in such counterfeit fasting as we haue a long time vsed, which may rather be called *Permutatio dapium terrestrium cum aquatilibus*, then *ieiunium*. That is, a permutation of earthly cates, for them of the water, then a fast. A right and well ordered fast such as the holy fathers haue vsed is, to abstaine wholly from all meates (so farre forth as our nature may well indure) all that time of our godly and holy purpose seruing the Lorde with that special seruice, which we shall take in hand. And herewithall we must ioine true repentance, making restitution of former wronges done to our brethren: and must also geue almes to the poore and needy: the which is one cause of our fasting. For as Saint Augustine saith, *fasting without almes deeds, is as a lampe without oile*. And Saint Gregory, *This fast pleaseth God, if thou giue that to the poore, which thou sparest from thy selfe*. O that men would put this in practise more often then they do, so should they not onely fortifie their soules against many temptations, but also procure vnto their bodies, desired health, and long life. For I am verily perswaded, that among men, mo die of surfeits, then by any other disease besides. If then ye haue no care of your soules good, yet at the least, regard the health of your bodies, for the which the rich and welthie do willingly geue large summes of mony to the bodily phisition, which well deserueth it. Yea, what is he, that for the health of his bodie, will not giue all that he hath. Regard then my counsell which I dare assure you, the greatest learned, and most experienced Doctors of phisicke, which haue liued in any age, do allow and ratifie: who with a generall consent affirme, that moderate abstinence consumeth superfluous humours in the bodie, making the same of good and beautifull colour, and that it not onely preueneth sicknesse, but also where sicknesse is entred, nothing helpeth sooner, if it be vsed in due season. It prepareth also a good appetite after a surfeit, and maketh good digestion, helping Nature to disburden it selfe of repletion, *Daniel* and his companions eating pulse, and drinking water (for a time)

ten English Lepers.

time) were in better liking, then all the children that fared deliciously of the kings allowance. *Valerius Maximus* maketh mention of a certaine prince, which neuer rose vp from his meate with a full stomacke, but rather with a good appetite: which diet as the storie testifieth, made him to liue so long, as is scarce credible to be tolde. This let vs knowe from our Sauour Christ the best Phisition, *That man liueth not by bread, onely, but by the worde of God*, by whose benediction the creatures giue nourishment. The abstinence whereof I haue spoken, must be moderate. For when the Apostle sayth he dorch chastice his bodie to bring it into subiection, he teacheth vs, not to kill our bodies by too much straitnesse of life. There is a difference betweene chastizing and killing. For through vnmeasurable abstinence, the moysture of the bodie is dried vp, the bodie waxeth leane, naturall heate will bee too much inflamed and distempered, which speedilie bringeth *Hecticam febrem*, the feuer Cathicke, or consumption. Wherefore *Hypocrates* sayth, that too much abstinence is for the more part more daungerous, then that which is more abundant. Excesses be equall. Too little is as hurtfull as too much. *Timothie* by not drinking wine, did hurt his bodie: and *Naball* by too much did the same. Therefore a meane and a moderate abstinence is that which I wish: to heale a friend: to gluttonie and surfetting an enimie, and most contrarie. These great benefites which come to the bodie and soule by abstinence considered, and the manifolde griuances which come to them both by gluttonie, well weighed, I doubt not but euery one, which heretofore hath had but a meane care for either, will henceforth tend them in better sort, to their owne benefite, and to the good of the Church and common wealth wherein they liue. The which God graunt.

A Discoverie of
The seuenth Leper, is the Adulterer
or Fornicator.



Prou. 31.

Psal. 118.

Ne of the greatest vanities of the world, wherein men and women take great liking, is beautie and fauour: whereof *Salomon* speaketh thus, *Fauour is deceitfull, and beautie is a vaine thing.* The which the Prophet *Dauid* well vnderstode, when he sayd, *Turne away mine eyes O Lord, that they beholde not vanitie.* Beautie is by holy men, compared vnto a painted snake, which is faire without, and full of deadly poyson within. If a man knewe what fowle drosse lieth vnder a faire skinne, he would little bee in loue therewith. If he would call to minde what destruction hath come by liking and lusting after the same, he would beware of this vaine and fonde vanitie. The which may rightly bee called fond, for that euerie childe may discerne the deceyte and vanitie thereof. For take the fairest face in the worlde, wherein infinite foolish men fall in loue vpon the sight, and rase it ouer but with a little scratch, and all the matter of loue is gone. Let there come but a feuer, and all this goodlie beautie is destroyed. Let the soule depart but one halfe houre from the bodie, and this louing face is griesly and vnpleasant to looke vpon: let it lie but two dayes in the graue, and those which were so hot in loue with it before, will scarce abide to beholde it, or come neere it. And if none of those things happen vnto it: yet quickly commeth on olde age, which wrinkleth the skinne, draweth in the eyes, setteth out the teeth, and so disguiseth and disfigureth the whole visage, as it becommeth more contemptible nowe, then it was beautifull and alluring before. And what then can be more vanitie then this? What more madnesse, then either to be proude of it to see it in thy selfe, or to indanger thy soule for it when thou seest it in others, and lookest too narrowly

ten English Lepers.

narrowly vpon it lusting after it? For the occasion of the hearts lust is the eye: the which is called by the schoolemen concupiscence: and the lust of the eye sensualitie: of both which Saint *Iohn* writeth in his Epistle, calling the one the lust of the flesh, and the other the lust of the eyes. The holy man *Iob* knowing the daunger that might come by the lust of the eye, sayth thus, *I haue made a couenant with mine eyes, that I would not looke on a virgin.* This sence of seeing, as it is most forcible to moue, so it is most forcible to moue to sinne. Wherefore a *Rabbine* sayth, The eye is the broker of the heart to all sinne. The beginning of which brokage is to bee scene in *Genesis*, in the talke betwixt the Serpent and the woman: *she seeing the tree to be faire and beautifull.* Whervpon it is noted, that the eye effended, before the apple went downe her throte. The eye wrought first in *Achab* the co-ucting of *Naboths* vineyard. It made *Dauid*, and *Sichem* to sin. We haue a common saying amongst vs, Let vs go and see; to see is no harme. This is a great stratageme of the diuell, to perswade vs, there is no daunger in that, which may most intangle vs. For by this meanes the diuell tempted Christ, to shewe him all the kingdomes of the world. This then is the first thing in vs that must be mortified, to keepe thee fro the leprous and filthie sinne of whordome, to wit, *If thine eye offend thee plucke it out*, that is to say: Make a conscience of thy lookes. Otherwise we shall be tempters of our selues. Agaynst the which Saint *Augustine* speaketh thus, *Quid prodest a deo petere ne inducat in tentationem, cum tu teipsum inducas.* What dooth it profite thee to desire of God not to lead thee into temptation, when as thou ledest thy selfe.

Concerning whordome. Saint *Paul* the chosen vessell of God writeth thus to the *Corinthians*. *Flie from whordome. All the sinnes that a man doth are without his bodie: but who so committeth whordome sinneth against his owne bodie.* And a little before the Apostle expresseth the vnderstanding of this sentence, and sayth, *Know ye not that your bodies are the members of Christ? shall I then take Christs members, and make them the members of a harlot?*

God

A Discoverie of

God forbid. Saint Paul then, when he spake these wordes (*All the sinne that a man doth, &c.* had respect vnto matrimonie. For like as wedlocke maketh of two persons one bodie: euen so likewise the spiritual mariage, namely the receiuing of Gods grace, in that we are baptized into Christ, maketh one bodie betweene Christ and vs, in such wise, that we be called, and are in deede, Christ his members. Nowe then he that is married, if hee take another beside his wife, doth sinne, not onely against his wife, but also against his owne body, in committing woordome. For he dishououreth the grace of Christ, and defileth the holy couenant made betwixt Christ and him. For the Apostle addeth this to that which is alreadie spoken, *Know ye not that he which ioyneth himselfe to a harlot is become one bodie? But whoso cleaueth vnto the lorde is one spirit.* Neuerthelesse through woordome is the spirit banished and excluded. For thy spirit, heart, and minde that ought to cleaue vnto the Lorde, is ioyned to the harlot, with whom thou art one, and incorporated. Therefore they that do commit wordom, do sinne against the couenant and spirituall mariage, whereby wee must bee ioyned into Christ. Furthermore it followeth in the Apostle, *Or know ye not that your bodies are the Temple of the holie ghost which is in you, whome yee haue of God, and that yee are not your owne? for yee are dearly bought.* Whereby it must needs follow, that they which commit whordome, doe dishonour their bodies, giuing ouer their members, and their heart and mind to vncleannes. Whereas Christ that he might bee honoured in vs, and to make vs cleane, hath redeemed our bodies, not with monie, but with his most precious bloud. O extreame filthinesse of lust, which doth not only effeminate the mind, but doth also weaken the bodie: which doth not only pollute the soule, but also defile the person: before the which there goeth alway burning heate & wantonnes, with it stinke & vncleannesse, and euer following it grieve and repentance. It is that fire whereof holy *Iob* speaketh, a fire that ceaseth not till it hath consumed quite and cleane: not kindled by God, but by

ten English Lepers.

by the diuell. For as a Smith when he cannot frame his iron to the fashion he would haue it, putteth the same into the fire, and bloweth till it be hot, and then bringeth it to the Anvile: euen so the diuell, when he cannot bring a man to such finnes as he desireth, he maketh him hot with the fire of lust, that so he may make him pliant to the sinne of whordome. These men whom the diuell thus worketh, are, as the Apostle testifieth vnder the wrath and vengeance of God: For he sayth, that *our bodyes are the temples of the holy Ghost: but* 1. Cor. 3. (sayeth he) *if any man defile the temple of God, him will God destroy.* Is it not an horrible defiling of Gods temple for that vicious idoll harlot *Venus*, to bee euen in the place, where God should reigne with his spirite, and for men to bee ioyned with her, and to doe her seruice both with bodie and soule? Let them now come forth that list to excuse single fornication, as if it were no sinne. Saint *Paul* the Apostle of Christ sayeth, that whordome diuideth vs from God, breaketh the couenant which we haue with God, spoyleth and robbeth God of that which is his, disordereth the members of God, maketh of Christs members, the members of a harlot, defyleth and vnhalloiweth the temple of God, for the which God threatneth destruction. If all this be to bee esteemed but a small thing, then do I confesse, that whordom and fornication, is so smal a sinne, as vicious and vaine people do seeke to make it. It is more then once that whoremongers *Rom. 2.* are threatned to be shut out of the kingdome of heauen, as *Corinth. 5.* plainly appeareth in *Paules* Epistles. And the Athour to the *Gal. 5.* *Hebrues* sayth plainlie, that God will iudge whoremongers *Eph. 5.* and adulterers. The which iudgement beginneth manie *1. Thes. 4.* times in this worlde to shewe forth it selfe vpon the offenders in this wickednesse. This subuerted the Cities of Sodom and Gomorha, and the Countrey there about, and slue *Sichem* with his people: This wounded the sonnes of *Judah*, stabbed the Iewe, and the Madianitish woman, euen through the bodies of them both together: this destroyed the tribe of *Beniamin* for the Leuites wife: prostrated the
sonnes

A Discoverie of

sonnes of *Hely* the Priest in the battell. This killed *Vrias*, slue *Aman*, and stoned many to death. This cursed *Ruben*, seduced *Samson*, and peruerterd *Salomon*. This approueth that to bee true which is written. *Through the beautie of women manie haue perished.* What should I speake of the diseases which come through the filthinesse of this sinne vpon many men, yea vpon all that fall into it, as Goutes, Palseis, Pockes, Consumptions, and filthie lothsome leprocies, the iust plagues of almighty God for the same. The which maketh Saint *Herons* to breake forth into this exclamation, *O ignis infernalis luxuria, cuius materia gula, cuius flamma superbia, cuius scintilla praua colloquia, cuius fumus infamia, cuius cinis immundicia, cuius finis gehenna.* O Lecherie the infernal fire, the maker whereof is gluttonie, whose flame is pride, whose sparkes are vnclean words, and filthie cōmunication, whose smoke is infamie, whose ashes is vncleannesse, whose end is hell fire. And in another place, *O how grienous are the fruits of lecherie, more bitter the gaul, and more wounding then a sword.* Beside these punishments which whoremongers bring vpon themselves, they also incurre the penalties, and correction of the Magistrate, who is appointed to punish the same, and such like offences. For whordome hath euer beene taken for an abomination among all honest people in the whole world: insomuch that all vertuous rulers, yea heathen Magistrates, hath euer punished the same, yea euen with the paine of death. In the law of God it is written, *Who so committeth adulterie with any mans wife, shall die the death, both the man and the woman, because hee hath broken wedlocke with his neighbors wife.* Neither was adulterie so fore punished among the children of Israel onely, but also among the heathen. When anie of the *Lepreians* were taken in adulterie, they were bound, and caried three dayes through the city, and afterward so long as they liued they were despised, and with shame and confusion reputed as persons destitute of all honestie. Among the *Locrensiens*, *Zaleucus* forbad adulterie vnder the paine of a fore punishment: causing the transgressors to haue both their eyes put out. And when his owne sonne

*Leuit. 20.
Deut. 22.*

ten English Lepers.

sonne was taken in adulterie, his people suing verie earnestly for his pardon, he did put out one of his owne eyes, and another of his sonnes: by that meanes leauing to his sonne the vse of his sight, and yet to the terror of his subiects, not suffering example to bee giuen of the breach of his law without iust punishment. In old time the Germans before they came to the Christian faith, gaue the full power and authoritie of punishing a woman y^e brake wedlocke, to her husband: who at the least might strip her out of her clothes, thrust her out of his house, and beat her openly with rodde in the citie or towne before her friends: whereof *Cornelius Tacitus* maketh mention, *Opilius Macronius* Emperour of Rome (as *Iulius Capitolinus* recordeth) vsed to punish adulterers with fire, causing them that were taken in adulterie to bee bound, and to be burnt together quicke. And among the Romans there was a common law (called *Lex Iulia*) which appointed execution to be done vpon adulterers with the sword: the which law was receiued by the christian Emperours. Much more may be saide concerning the punishments ordained by magistrates (where there hath bene any good gouernment) of this detestable sinne, which peraduenture to some will seeme verie cruell and rigorous. But if they would consider the matter aright, setting affection and euill custome aside, and would ponder wel what adultery were, how dangerous and contagious a leprosie, they would not wonder so sore at the punishment. For adulterie is a dishonour done vnto god by violating his holy ordinance, a wickednesse sprung from the diuell, an idlenesse of the flesh, a shameful vnfaithfulness, a wilful trucebreaking and periurie. But wedlocke is the holy ordinance of God, in the which both the parties ought so to bee knit the one to the other that they bee not diuided. Now al married persons, when they enter into matrimonie, do make a perpetuall couenant: and calling vpon God, and taking him to record before the whole congregation, they promise troth and faith, with mouth and hand, the one to the other. If this then bee but a small trespasse, to dissemble, to
I breake

A Discouerie of

breake, to destroy, and to tread vnder foot al this, to forswear troth giuen before God and the Church, and nothing to regard honestie and faith: then must I needes confesse that the punishment of adulterie, was verie rigorous in old time. But if it be a iust thing seuerely to punish vnfaithful periury, y^e despising of God & al honestie, then is also the punishment of adultrie right equal & not to sore. Moreouer if the losse of a good thing, should be valued after the estimation of the owner, then (as touching this life) there is no greater iniurie and damage, then a man to lose his owne bodie. And most sure it is, that the man and his wife are but one bodie, and that the husband hath no power of his owne bodie but the wife, neither hath the wife power of her own body, but the husband, according to the doctrine of the Apostle. Wherefore whoso committeth adulterie, the same taketh away, stealeth & robbeth the other of his owne bodie, euen his principall & best good. Or what honest person had not rather find a thief stealing his treasure, & to suffer the losse of his goods, then to find an adulterer by his married spouse, and to reape dishonour in her. Furthermore, it is to be considered, that through adulterie great inheritances are altered, and the right heires disinherited. For oftentimes it falleth out that an aduressse hath children by an adulterer, which inherit al y^e substance of their pretended father as lawfull children, which yet are vnlawfull: whereby the father loseth his honour, his kinred, his bodie, and his goods. His wife which is his owne bodie hath the adulterer defiled, and the vnlawfull children take the goodes away. If this be not great wrong and wickednesse, then am I ignorant, what a man may affirme to bee vicious enough. Therefore though adulterie be great wickednes both in men and women, yet in women it is most hurtful and detestable. For besides that the adulterers altereth the inheritance (as I said before) and with falshood & shameful deceit, withdraweth & stealeth it from the right heires, she ladeth first her honest poore husband with great shame, great trauel, labor, sorrow and pain, in that he is compelled to bring vp those adul-
terous

ten English Lepers.

terous children which are not his own. Moreouer she dishonoreth her father, her mother, her kinred, her children (euen her lawfull children, who in time to come will be ashamed of her) and of whom doubt will be made in the world, whether they be lawfully begotten or no. Therefore when they speake of their mother, or heare her named, they are abashed and ashamed. Adultresses also make their husbands to be despised and of no reputation, though they be honest and vertuous men. These and such like innumerable confusions, shame, hurt, dishonour, and filthinesse, follow vpon abominable adultery: besides the poisonings, murders, treasons, manslaughters, and other mischiefs that ensue by reason of the same, which I ouerpasse. This did the ancient and noble men of old time weigh & consider, and therefore righteously and vpon iust occasion, haue they appointed the punishment of death as due for the abominable sin of adulterie. Yet adulterers alledge for their defence, that this rigorous punishment of death appointed by god, hath not bene executed, or put in practize at any time vpon the offenders. For *David* was an adulterer (say they) and yet receiued no punishment therefore. Yea the Lord Christ himselfe, did abrogate and dissolue the punishment of adulterie, forsomuch as he commaunded not the woman taken in adultery, to be put to death, but bad her go her way and sinne no more: and for because no man condemned her, he also let her go. To this I answere. God hath once alreadie reuealed his will in his lawe, concerning the punishment due to this sinne: now if men do not execute the punishment, according to Gods commaundement, yet remaineth the law of God irreuocable and sure. Therefore this is a vaine obiection. And albeit all sentences and iudgements, that haue beene executed of olde vpon adulterers, be not extant in holy Scripture, it is no maruaile. For Gods booke is not so generall a Register, that wee must looke to finde in the same, the actes and punishments of all vnthriftes and brothels, and the execution of all such malefactours. The storie of *Susanna* telleth howe it

Iohn. 8.

A Discoverie of

was like to haue gone with her, which plainly sheweth that such execution was then in vse. *David* also committed adulterie once in his life, which was the occasion of the horrible murder also which he committed, so that he caused not onely his faithfull seruant *Uriah*, but other noble men in like maner to be slaine. What came of it? Truth it is; he was not stoned to death. But what chaunged vnto him? Surely euen as he had dishonoured another mans childe, so sawe he shame vpon his owne children while he liued, and that with great wretchednesse. For *Amon* deflowred *Thamar* his owne naturall sister: and they both were *Dauids* children. And *Abshalom* did miserably slay *Amon* his brother for committing that wickednesse with his sister *Thamar*. Not long after did the same *Abshalom*, driue his owne naturall father *David* out of his Realme, and vnnaturally and shamefully lay with his fathers wiues. Whereupon there followed, an horrible great slaughter, in the which *Abshalom* was slaine, with many thousands mo of the common people. Now let euerie man indifferently weigh with himselfe, whether it be not a lesse thing, once to haue execution and to die, then to abide the death of so manie, and that so long, with such miserie and sorrow. Therefore was *David* more grieuouslie punished, then if he had beene but once stoned to death. Let euerie man then learne here by this example, that none can escape the hande of God, although the worlde lay no hand vpon him, God neuerthelesse punisheth, and that with a more heauie iudgement, when hee doth it not here, but deferreth it vnto another worlde. And whereas they make Christ a maintainer of adulterers, that is too intollerable wickednesse. Christ neuer gaue libertie to sinne: for hee sayth, *I came not to breake the lawe but to fulfill it*. Saint Paul also sayth, *To the righteous there is no lawe giuen, but to the vnrighteous and disobedient, to whoremongers, to perjured, to liars, and blasphemers*. And to the *Galathians* he sayth, *Walke ye in the spirite, so are ye not vnder the lawe*. Therefore, forsomuch as adulterers do walke in the flesh, and not in the spirite, they are vnder the lawe, neither

ten English Lepers.

neither hath the Lord taken the lawe and punishment from them. Moreouer, as touching the storie in the 8. chapter of Saint *Iohn*, we must consider that the Lord said vnto the adulteresse, *Woman, hath no man condemned thee?* And when she had answered, *No man, lord*, He sayd, *Neither do I condemne thee*. For with this answer laid he before her y^e sentence of the Iudges, to strike her cōscience, that she might feele and see what she had deserued. But forsomuch as he was not come nowe to giue sentence as a Iudge but to saue, hee woulde not condemne her, and therefore neither medled with the law, nor act. The Lord was now come to haue mercie vpon sinners, and to call to repentance. Therefore said he also to this woman, *Go thy way, and sinne no more*. By which words the Lorde doth warne all such as are tangl^d in adulterie, to cease from henceforth and to amend. In so doing God wil haue mercy vpon them, and take from them the same dishonour, paine, and punishment, which they haue greatly deserued. For God hath no delight in the destruction of a poore sinner, but will rather that they conuert and liue. But if they will not turne, if they will needs be stiffe necked, and set forth their shameles foreheads: then verily doth God watch ouer their wickednesse, and sayth thus vnto them by the mouth of the Prophet *Hieremie*, *In the desire of uncleane lust, they are become like vnto stallandes, every one neieth after his neighbours wife: should I not punish this?* Wherefore all they that do persist in this wickednesse, may dayly looke for the heauie vengeance of God to fall vpon them. Therefore that thou mayest eschue the same, and the contagion of so foule a leprosie, embrace these fewe lessons as speciall preseruatiues.

1 Eschew idlenesse, and euer be occupied in some honest labour,

2 Auoyde all occasions of euill, all suspect houses, and wanton companie.

3 Beware of filthie communication, wanton songs, and histories of bawderie.

4 Vse sobrietie and temperance, in meat, drinke, sleepe and apparell.

5 Looke

A Discouerie of

- 5 Looke not to narrowly vpon the beautie of a woman,
- 6 Be dayly conuersant with such persons, as are both chaste, honest, vertuous and godly,
- 7 Remember often the passions of Christ for sinne.
- 8 Consider the certaintie and suddennesse of death, and of the day of iudgement,
- 9 Vse dayly, faithfull and feruent prayer vnto God, for the gracious gift of chastitie, and of cleannesse of heart. So dooing thou shalt be sure to reape the fruit, to thy continuall comfort.

The eight Leper, is the *Couetous man.*



Riches are the gift of God, and are many times bestowed vpon his children in this worlde in great measure, as may appeare by the examples of *Abraham, Dauid, Iob, Ezechias*, and diuerse other, who hauing the wisdome of Gods spirit, do know how to vse the for their comfort, for the reliefe of their needy brethren, and to the glorie of God: Contrariwise the vngodly doe abuse their riches to their owne hurt, and also to the hurt of others. *Discant diuites* (sayth Saint *Ambrose*) *non in facultatibus crimen haberi, sed in his qui uti nesciunt. Nam diuitia ut impedimenta sunt improbis, ita bonis sunt adiumenta virtutis.* That is: Let rich men vnderstande that there is no fault in riches, but in them which knowe not howe to vse them. For as riches are impediments to wicked men, so to good men they are the helps of vertue. Therefore vngodly rich men may fitlie bee resembled to *Naaman the Syrian*, who was verie rich and mightie, but yet an vncleane Leper. Rich men may offend two wayes: first in getting their riches by euill

*Ambr. in
Lucum.*

2. King. 4.

ten English Lepers.

euill meanes, as by deceyte, briberie, oppression, rapine, and by vsurie: agaynst the which, the Lord complaineth thus, *In thee haue they taken giftes to shedde bloud: thou hast taken vsurie and increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten mee, sayth the Lorde.* Ezech. 22. This complaint the Lorde made then of one people onelie, the people of the Iewes: but nowe these wickednesses through insatiable couetousnesse, hath made a generall deluge, so that he may now say to the whole worlde, as he spake to one nation by the Prophet *Amos*, saying, *They sell the righteous for siluer, and the poore for shoes.* Amos. 2. For couetousnesse hath made the lawe, which should be as a sanctuarie for y poore oppressed, to be a snare and a pit for their destruction, whereas God in his law hath giuen this commandement to all magistrates, saying, *Thou shalt nor fauour the person of the poore, nor honour the person of the rich, but shalt iudge thy neighbour iustly.* Leuit. 19. Againe it is sayd, *Wrest not the lawe, nor respect any mans person, neither take reward.* Deut. 16. For rewardes blinde the eyes of the wise, and peruert the wordes of the iust. For this cause King *Iehosaphat* when hee had appointed Iudges to execute iustice, gaue vnto them this charge. *Take heede what yee doe, for yee execute not the iudgement of man, but of God.* 2. Chro. 19. If these things were printed in the minds of Magistrates and Iudges generally: then shoulde not the poore haue cause to complaine, as they doe at this day of the oppression which they sustaine at the handes of the mightie, by whom they are ouerborne, and their cause many times not heard, according to equitie and right. Then should neither money, friendship, nor affection beare any sway: then should not iudgement be turned into gaule, Amos. 5. nor the fruite of righteousnesse into Woormewood. So would they not deuise wicked things to keepe men from their right: and so shoulde they escape the wo which the Prophet threatneth. O that they would say with *Aristotle*, Isay. 10. determining a cause betweene *Plato* and *Socrates*: *Amicus Socrates* (sayeth he) *amicus Plato, sed magis amica veritas.* *Socrates* is my friend, *Plato* is my friend, but the truth is more my friend.

And

A Discoverie of

And as another sayd, *Nihil possum contra veritatem, sed pro veritate*, I can do nothing against the truth, but for the truth. O that they would follow *Cato's* example, who being required by noblemens letters to be good to an offender, put them into his bosome answering the bringer, I will first do my dutie, and then read your letters. Such vprightnes of minde without affection, ought to be in Iudges and iusticers, that they should answer vnlawfull suters as *Ulysses* answered *Andromache*, making earnest sute to him for his sonne *Astianax*: O *Andromache* (saith he) thy teares I confesse do much moue me, but the teares of my countrey and countrey men do much more moue me, who like enough might perish if thou shouldest preuaile. As Iudges ought to be of this vprightnes taking heede of couetousnes and corruption by bribes, so also all lawyers and pleaders of poore mens causes must also take heed that couetousnes doth not retaine them against the truth, that they betray not y^e cause of their poore client for any fee, & be silent when they should speake. This was a fault imputed to *Demosthenes*: For on a time certaine Ambassadors, being sent into the place where *Demosthenes* should be present, and fearing that hee might hinder their sute, gaue him a large fee to holde his tongue. The day following, when they declared their ambassage, *Demosthenes* feigned himselfe to haue the *Quinsie*, a disease in the throte hindering speach: for the which cause against the appointed time he should be in publique place, he bound white wooll about his necke to colour the matter of griefe. But a merrie fellow priuie to the match cried out thus, *Demosthenes non anginam, sed argenti anginam patitur*: that is, *Demosthenes* hath no *Quinsie*, but a swelling of pence in his throte. Men say that many lawiers in these dayes are troubled in like sort, not with a swelling of pence, but of Angels in their throte, whereby they set silence to sale. I am well assured that there are diuers vpright Iudges, and Lawiers, that feare God, loue truth, execute iustice to their power, and do pity the cause of the poore, the orphant, and the widow: God increase the number:

ten English Lepers.

number: yet this shall be no vnneccessarie admonition for all in generall, *Beware of couetousnesse*. For this is a perillous leprosie, and hath tainted all degrees and calling among men: the which hath so long raigned in the, that it is not only a leprosie, but a leprous dropsie, the nature of which discale is such, that the more a man is puffed vp with that corrupt humor, the more deadly thirst he hath. Euen so it may be said of a couetous man, *Auarus non implebitur pecunia*: A couetous man will neuer be satisfied with money. For (to allude vnto the wordes of Christ) he that drinketh of this water shall thirst againe. Mony to the couetous man is as salt water of the which, the more a man drinketh, the more hee thirsteth. And as fire by the laying on of more wood is made more vehement, euen so the couetous man the more the fornace of his minde is heat with the store of money, the more he desireth the gaine of riches, of the which desire, there is no hope, vntil by death his insatiable sack of couetousnes doth crack, and till his greedy and dropsie soule, doth descend into the restless flames of hell fire. The couetous man (sayth Saint Hierom) doth euer want, as well that which he hath, as that which he hath not: his minde being more vpon that which he hath not, then vpon that which he hath. Whereas (sayth Seneca) to a contented minde, *Nunquam parum est, quod satis est*: It is neuer little, which is enough: But to the greedie, *Nunquam multum, quod satis non est*: It is neuer much, which sufficeth not. He which is not content with his estate, though he were Lord of all the land, yet is hee miserable: but hee which is content was borne with great riches. Of all the plagues sent vpon Egypt, that of the flies was one of the most troublesome, for they neuer suffered men to rest, but the more they were beaten off, the more they came vpon them. So of all the miseries and vexations that God laieth vpon couetous men, this is not the least, to bee tormented with the cares of that, which they esteeme their greatest felicitie: and cannot beate them off by any meanes they can deuise. They rush vpon them in the morning so soone as they wake,

K

they

A Discouerie of

they accompanie them in the day, they forsake them not at night, they follow them to bed, they let them from their sleepe, afflict them in their dreames; and so neuer leaue them till they bring them to an extreame frensie. For as they which are out of their wittes do not see the verie things, but the fantasies of their passion: euen so the minde of a couetous man being once bound in the bands of couetousnesse, beleeueth that he hath alwaies golde and siluer before his eies, and euer recounteth his gaine and increase. But for whome hath the couetous man this exceeding care and vexation? Can he tell? It is like for his posteritie, for his children, and other of his bloud. Be it so. And is not this also a madnesse, for a man to gather together much substance for his heire, and to spare from himselfe, as miserable men doe at this day? Doe we not see, that a large inheritance, maketh of a friend an enimie? For the more he receiue, the more he wil reioice at thy death. And yet it may so fall out, that he whome the couetous man intendeth to make his heire, shall neuer inherit, or possesse his goodes. Man purposeth, but God appointeth heires. According to the saying of the prophet *David*, *Doubtlesse man walketh in a vaine shadowe, hee heapeth vp riches, and can not tell who shall gather them.* If the couetous vsurer, would consider this vncertaine reckoning, hee would be more mercifull to the poore borrower, from whome hee turneth away his face in the time of neede, except hee bee assured of such byting interest as hee requireth. Whereas God in his worde commaundeth to lende vnto such as are in neede frelie, looking for no increase. So vsurie may verie fitlie be compared to the leprosie, because as the leprosie doth feede of mens flesh, so doth vsurie consume poore mens goods. And the money of the vsurer which a poore man borroweth vpon interest, is like vnto the biting of a serpent. For he which is secretly stung of a Serpent, goeth quietly to sleepe, nothing suspecting his hurt, and in the pleasure of his sleepe dieth: because then the poyson priuily inuadeth all the vitall

Psal. 39.

ten English Lepers.

tall partes: Euen so hee which borroweth vpon vsurie, by the delay of time thinketh hee hath receyued a benefite: but vsurie like a priuie theefe inuadeth all his substaunce, and conuerteth it into debt. This is a monstrous kinde of deuouring poore men vnawares. The Harpies, the Tygres, the Canibals, are woonderfull rauenous, but vsurers are more deuouring and cruell then the Eagle that did eate vp *Tantalus* heart. They haue the skinne of the *Hyena*, which (as *Plinie* writeth) will drawe the haire from the skinne of other beastes to it: but the skinnes of vsurers are more drawing, for they drawe the skinnes of the poore from the flesh, and the flesh from the bones, euen to the diuiding of the ioynts and the marrowe of the poore, as it is written in the Prophet *Amos*. The Pike so long feedeth on the small fishes, that at the last hee is eaten himselfe: euen so the oppressing vsurer, so long maketh a prey of poore men, that at the last the Diuell (if he take not heede in time) will make him his prey.

Amos 3.

The verie publicanes among the Iewes were not more infamous and detestable, then these kinde of men haue beene a long time, and are also at this day throughout the worlde: yea in some places so detested, that Christian buryall hath beene denyed them. As for example: One *Pisistratus* was so much abhorred for his oppression by vsurie, that beeing once deade, his bodie was waighed agaynst the golde which hee left behinde him: which was founde to bee sixe tymes heauier then his bodie. Which when the men of *Athens* sawe, they gaue his corps to the beasts, and to the foules of the aire; and suffered not his children to enioy that which hee left, but deuided it among the poore of *Athens*, from whom they were perswaded that it had aforetime beene gotten by oppressing vsurie. I wish therefore all biting vsurers to be admonished in time to forsake their wickednes, condemned by all law of God and man, being contrarie to all Christian charitie, assuring them of this, that as the golde which was gotten at *Tolossa*,

A Discoverie of

Ier. 17.

Iob. 27.

Prover. 11.

Eccle. 5.

Eccle. 11.

Lnke. 12.

was the destruction of them that got it, so their gold and siluer which they get by vsurie, will turne to the destruction both of their soules and bodies. And as the Partrich gathereth the yong which she hath not hatcht; so he that getteth riches and not by right (saith the Prophet) shall leaue them in the midst of his dayes. And then what hope hath the hypocrite, when he hath heaped vp riches, if God take away his soule. As rich men doe offende in getting their riches by vngodlie meanes, so also they do offend against God in keeping them too greedily, and in hoording them vp, making their money their god: for the which cause *S. Paul* calleth this kind of couetousnes idolatrie. The Gentiles sometime worshipped this frame of heauen and earth, the Sunne and Moone, and other creatures of Gods making: but the couetous man adoreth and worshipping that which he hath gotten with his owne hands. And this he doth, because he repositeth all his trust in his riches. So that couetousnes is the thirteenth article of his beliefe. For that which God commandeth he doth not: but that which couetousnes cōmandeth, he doth with greedines. If then he be iudged an idolater, which laid but two graines of Incense vpon the aultar of *Mercurie*, why should not he be much more condemned for an Idolater, which giueth the whole seruice of his life vnto mony. Remember the sentence of Christ, *Ye cannot serue God and Mammon*. The consideration of these things moued the Apostle *Paul* to write vnto *Timothie*, thus: *Giue commandement to the rich men of this world not to be high minded, nor to trust in the vncertaintie of their riches*. The reason of which speach is also expressed in another place, when the wise man saith, *Riches shal not profit a man in the day of vengeance*. And in another place, *Some man is rich by his care and nigardship, and then saith I haue gotten rest, and now will I eat continually of my goods: yet he considereth not that the time draweth neere that he must leaue all these things to other men, and die himselfe*. Couetous rich men are like vnto doves, who still build their nests there, who both themselues, and their dammes before them lost their birds: Euen so couetous men, lay vp all their treasure

ten English Lepers.

sure here in this worlde, where their forefathers (as they know) left all behind them. But in the day of death and of iudgement, they shall crie too late, what hath the pompe of our riches profited vs? At what time it will appeare what a vaine confidence they had in them, which now cannot help when they haue most need. Rich men haue slept their sleepe *Wisdom. 9.* *Psal. 77.* (sayth the Prophet) and haue found nothing in their hands: that is to say. Rich men haue passed ouer this life, as men doe passe ouer a sleepe, imagining an assurance to themselues by their great riches; but when they awake at the day of their death, they find that they are vtterly void of all helpe. In respect whereof the Prophet *Baruch* asketh this question: *What are they now which heaped vp together gold and siluer, and which made no end of their scraping together.* He answereth himselfe: *They are now rooted out, and gone downe into hell.* Therefore we see how dangerous a thing it is for wicked men to haue the possession of riches, because thereby they fall into many temptations and snares of the diuell, and into many vnprofitable & hurtfull desires, which drowne men into destruction and perdition, wherein they are so deepe plunged, that with great difficultie (as our Sauour Christ testifieth) they shal get into the kindome of heauen. *2. Tim. 6.* Let all rich men then learne this lesson of the Prophet *Dauid*, who plaied the part of a good steward, vsing that well, and disposing that faithfully which was by God committed to his trust. He giueth this counsel, *If riches increase set not thy heart vpon them..* Whereunto also agreeth the saying of S. *Augustine: Diuitia seculares si desunt, non per mala opera querantur in mundo: si autem adsunt, per bona opera seruentur in caelo.* *Math. 19.* If thou haue not worldly riches, seeke not for them in the world by euill meanes: and if thou haue them, lay them vp by good works in heauen. For of the good and godly rich it is said, *He hath dispersed and giuen to the poore.* *Psal. 112.* *Ambrose* saith, that those things are not rightly called our goods, which we cannot carie away with vs, *Sola misericordia est comes defunctorum*, Dead men carie nothing with them but mercie. Whatsoeuer thou hast bestowed on y^e poore, make a
sure

A Discoverie of

sure account of that to be thine: but whatsoever thou hast bestowed vpon the world, make thy reckoning that it is lost, and that thou hast put it into a bottomlesse purse. Discreete husbandmen do sow their graine in the most fertile soile: In like maner we cannot sow our worldly substance in hope to haue a great and plentifull gaine, better then in bestowing it on the poore. O that we would afford God so much credite in heauenly things, as we do to our earthly seed. If we want not faith, we wil. Lay not vp then for your selues treasures in earth, which are subiect to many casualties and perils, but lay vp for your selues treasure in heauen, which shall endure for euer and euer.

The ninth Leper, is the *Murtherer.*



HE Murtherer is polluted

with that leprosie, with the which *Dauid* cursed *Ioab*, saying, *Let the bloud fall vpon the heade of Ioab, and on all his fathers house: that the house of Ioab be neuer without some that haue running issues or leprie,*

&c. This *Ioab* talking deceitfullie with

Abner Captaine of the host of *Israel*, stabbed him vnder the short ribbes, and killed him. In like maner he had slain afore *Amasa*, Captaine of the armie of *Iudah*. For the which cause *Dauid* before his death, gaue charge to king *Salomon* his sonne saying, *Thou knowest what Ioab the sonne of Zeruiab did to mee, and what he did to the two captaines of Israel whome he slue and shedde bloud of battaile in peace. Doe therefore according to thy wisedome, and let thou not his hoare heade, go downe to the graue in peace.* The which commaundement *Salomon* obeyed. For after the death of *Dauid* his father, *Salomon* commaunded that *Ioab* shoulde bee slaine, saying: *His bloud bee vpon his owne heade, for hee smote two men more righteous and better then he.*

2. Sam. 3.

1. King. 2.

ten English Lepers.

be. Whereby it may plainly appeare that God will take vengeance vpon all murtherers, who through their priuate grudge and hatred, shedde any mans blood. As it is written, *He that sheddeth mans blood, by man shall his blood be shed.* Gen.9.
 When wicked Caine had slaine his innocent brother Abell, God sayde vnto him, *What hast thou done? the voyce of thy brothers blood cryeth to mee from the earth, which hath opened her mouth, and hath receyued thy brothers blood from thy hand. A vagabond and a runnagate shalt thou bee vpon the earth.* To the which Caine answereth, *That the vengeance of God will follow him whether soeuer he goeth, and that they which finde him, will kill him.* Abimelech who slue his owne brethren, had his braine panne shortlie after broken with a Milstone cast vpon him by a woman, and presently was dispatched of the small remainder of his life by his owne page. Abner (of whom mention is made before) slue Azabell, and therefore his blood, by the iust iudgement of God was shedde in like manner by Ioab: Iesabell was denoured of Dogges, for shedding of innocent Naboths blood. Ruben abhorring bloodshed, sayde to his brethren which conspired Iosephs death, *Shedde not blood.* For hee knewe that God would take vengeance on the same: and therefore afterwarde hee put his brethren in minde of his wholesome admonition, *Warned I you not, saying, Sinne not agaynst the childe: and yee would not heare, and now his blood is required.* God will neuer suffer murther and cruell bloodshed of innocents to escape without vengeance, though for a time he deferre it. As may also appeare by the extreame famine which came vpon the Iewes in the time of king David: concerning the which, David asking counsaile of the Lorde, receyued this answer, *It is for Saul, and for his bloudie house, because he slue the Gibeonites.* 2.Sam.21.

Manie mo examples might be brought of the Scriptures, and out of chronicles, and stories, to proue & make manifest howe the vengeance of God, falleth either first or last vpon murderers. For almightie God hath giuen a law which he wil haue

Exod.20.

A Discoverie of

haue remaine inuiolable, namely, *Thou shalt not kill*. The which is the second commandement of the second table, and yet the first of the negative sort. By the which commandement the killing of brute beasts is not restrained. Whose life or death God hath referred vnto mans will, as appeareth in *Genesis*: but the killing of man is vtterly forbidden, that no man be so hardie as to kill himselfe or any other. The reason is, because man, both as touching the bodie and the soule is the most excellent creature of God. For albeit he made his bodie of the slime of the earth, yet made he his soule of nothing after his owne image, placing the same in the bodie, when he had breathed into his face the breath of life. Moreover, forsomuch as man is immediatly subiect vnto God, therefore God reserueth vnto himselfe the power of mans life or death: insomuch that it is vtterly vnlawfull for one man to kil another, and therefore Christ said vnto *Peter*, who had a purpose to kill, *Put up thy sword into thy sheath: for whosoever striketh with the sword, shall perish with the sword*. Notwithstanding they which in a iust warre, are souldiers armed by their prince, to fight for the liberties of their countrey against any forreigne enemy, that shal come to inuade the land, are not murtherers in shedding their blood, and in killing such enemies, but the Lords souldiers fighting the Lords warre, and the Lords battailes: as may appeare by manie testimonies out of scripture. As when the syrian king had gathered his power against *Iehosaphat*, *Iahaziel* the Leuit being inspired with the holy Ghost, came to *Iehosaphat*, after hee had made his prayers, and gaue him this encouragement, saying;
This is the warre of God, & not of men. They therefore which fight the Lords battails haue this promise made vnto the by God himselfe, *One of you shall chase a thousand: and ten, ten thousand*. Because the Lord himselfe (as the Prophet *David* speaketh) will teach your hands to fight, and frame your fingers to the battaile. The souldier therefore in this action which fighteth vnder the standard of a Christian prince, for the defence of Gods true religion, against idolatrous Papists, and proude Spaniards,

ten English Lepers.

Spaniards, which with fire and sworde are readie to inuade, need not to feare and stand in doubt; their quarrell is Gods, and therefore vndoubtedly good. Let such therefore take vnto them a good courage, and play the men. The more blood they shed of such miscreants, the more holy are their handes consecrated vnto the Lorde, and the greater blessing they shall receiue from him. In like maner the magistrate, which punisheth malefactors by death, dooth not offende against this cōmandement, but doth kill according to the prescript rule of Gods law, where he saith, *Thou shalt not suffer a malefactor to liue.* The Iudge himselfe should sinne against God, if he should suffer such euill persons notoriously knowne, & lawfully conuented before him, to liue. *Saul* lost his kingdome, and procured vnto himselfe the wrath & vengeance of god, because he slue not those sinners the *Amalechites*. In like maner, when the Lord had deliuered into the handes of *Achab*, *Benhadad* the king of *Assyria*, *Achab* entring into league with him, let *Benhadad* go. Then came to him one of the Prophets in the worde of the Lord, saying, *Because thou hast deliuered the man worthie of death out of thy hand, thy life shall go for his, and thy people for his people.* Which came accordingly to passe. For within a while after he fighting with the *Assyrians* was slain. Hereby it doth euidently appeare, that magistrates doe highly displease the maiestie of God, which punish not murthers and such like malefactors, being therevnto by God called & ordained. For what is the cause that many cruel and horrible murthers are committed, but the impunitie of such wickednesses. For murderers many times find friends, which for money wil procure a pardon. But when through such facilitie of remission & pardon, a second murder by the same malefactors is committed, what else are such friends to bee accounted, but buiers and sellers of blood? Whereas God to the contrarie hath said, *Ye shal take no recompence for the life of the murderer, which is worthy to die, but he shal die the death.* Therefore those magistrates doe highly please god, which administer iustice against such bloody me according to the law of God & man.

Exod. 32.

Deut. 18.

1. Sam. 15.

1. King. 20.

Nom. 35.

L

Thus

A Discouerie of

Thus much concerning the letter of the commaundement, *Thou shalt not kill*. By giuing the which precept, the Lorde is not onely carefull to haue obedience from our hands, but also from our hearts and tongues: so that both thoughts and words, as well as actions, must come vnder subiection vnto him, that neither of them be infected with malice, which the Lord so hateth and abhorreth. For we must interpret the law according to the nature of y^e law-giuer. Man by reason that he onely seeth the deed, and cannot discerne of the heart, maketh lawes for the outward doings, and punisheth them alone without proceeding further. But the Lord, who searcheth the very heart and reignes, maketh lawes for it, and punisheth euen the consent of heart going against his law. For inasmuch as the Lord hateth the euill it selfe, he cannot but abhorre it, wheresoeuer he shall find it, whether in hand, heart, or tongue. Of the sinne of adulterie, Christ saith, *Who soeuer beholdeth a woman and lusteth after her, hath alreadie committed adulterie in his heart*. And Saint Iohn sayeth also, *Who soeuer hateth his brother, is a man-slayer*. For as Saint Hierom sayeth, *Qui odit fratrem suum, & qui occidit, pari poena digni sunt*. Hee which killeth, and hee which hateth his brother, deserueth one and the selfe same punishment. Whereby wee see, that not onely grosse euils, come into reckoning before the Lorde, but euen hatred setled in the heart, although the hande hath neuer beene stretched forth to execute the same. Neither commeth it before him, as some trifling thing, which dooth not greatlie displease him, but appeareth monstrous, hauing no other shape vpon it, nor lesse account made of it, then of murther. Thus must we thinke of hatred consented vnto in the heart, that it hath a blouddie face in the sight of the Lorde, and therefore is to be abhorred and loathed as the crueltie of murther. Saint Augustine sayth, that the Iewes no lesse killed Christ, then the Romans did, although the Iewes layde no violent hands vpon him. Whereunto also accordeth Saint Hierom, writing vpon *Isai*. *Thou* (sayth he) *hast not killed with the sword, but thou hast killed*

Matt. 5.

ten English Lepers.

killed with the will. And God in his law pronounceth a curse agaynst this secred murther, saying: *Cursed is he that smiteth his neighbour secretly.* Therefore sayth the Lorde, *Thou shalt not hate thy brother in thy heart.* Deut. 27. Hatred ouerruleth the minde of him whome it possesseth, suffering him not to eate or drinke in rest, or to doe any good thing, and is alway tempting him to slay the partie whome it hateth, and alway enuieth at his prosperitie. It maketh a mans soule to growe sauage, breedeth wrath and warre in his thoughts, setteth his bloud on fire, driueth him out of his wittes, and suffereth not reason to beare anie sway. It disfigureth the face, making men to looke gastlie. Yea whatsoeuer an other man dooth, that dooth the hatefull mislike and abhorre. If a man keepe the lawe of the Lorde, he prayseth it not: if one feare the Lord and deale righteously, him he loueth not, but dispraiseth the truth, enuieth him that ordereth his wayes aright, imbraceth backebiting, and loueth scornfulnesse. And because hatred hath blinded his minde, he dooth to his neighbour all the mischief he can deuise. If a brother offende, by and by he blazeth him abroad, and is hastie to haue him condemned and punished for his offence. For as loue couereth the multitude of sinnes; so hatred openeth and discovereth the most secreet things. For the spirite of hatred through cankered malice and frowardnesse of heart, dooth worke ioyntly with Sathan in all things, euen to the death and destruction of men. Hatred is a false reporter, speaking continually agaynst the truth, making a great adoe of small matters, ouershadowing the light with darknesse calling sweete sower, maintaining warre, wrong, and abundance of all mischief, and finally filling the heart with diuelish poyson. This is the cause why the Lord forbidding hatefull and malicious thoughts in his lawe, would giue it no other name then murther, teaching vs that howloeuver wee doe nourish such thoughts, and make small account of them; yet his iudgement is plaine, that they bee no better then murther, the heart is settled in them.

A Discouerie of

The hatred of our brethren is so grievous in his sight that it staineth and defileth whatsoever it toucheth, be it worde or thought, and maketh it so heavy that the Lord can no longer beare it. And therefore Christ saith: *Whosoever shall say foole to his brother, shall be worthy to be punished in hel: so much doth he detest words also proceeding from hatred.* And because words bewray that which lurketh in the heart, and do bring that to light that otherwise would not so easily be espied, we must keepe some good watch ouer them, that from thence we may be led to the priuy chamber of the hart, to see how all things go there. For of the abundāce of the hart the mouth speaketh. So that there is no outward thing that can bring vs sooner to the sight and speach of the hart, then can the tongue it selfe: which, if it be infected with hatred or disdaine, sure it is, that all things are not wel at home in the heart. And therefore euery man must obserue the inclination of the heart by the visage of the tongue, that when it cometh abroad casting forth hatred, wrath and debate, we may with speed returne to the fountain, that is the hart, to purge and to cleanse the same: because we are sure that the tongue receiueh all poyson. If we shall preuaile much in suppressing hatred, both in our heart, tongue and hand, yet is not that all which is here commanded. For y Lord in forbidding murder, ment not to stay there, but in remouing hatred, his purpose was to make way & passage for mercifull dealing, towards the life of others, dooing the works of mercy & loue, and wishing wel euen to those that are our mortall enemies. And this is wise *salomons* counsell, *Reioice not thou at the fal of thine enemy, and let not thy heart be glad when he stumbleth, lest the Lord see it, and it displease him.* We are all bound to this common rule, *Blesse and curse not. Pray for them which persecute you.* For, so far forth as our enemy is a man, humanitie it selfe requireth, that we bewaile his calamitie. And if this seeme a hard matter for vs to do, let vs call to minde, that we are the childrē of him who maketh his sunne to shine vpon the good: and vpon the euill: and that we are his disciples, who answered his apostles, when they required fire from heauen

Prou. 24.

Matt. 5.

ten English Lepers.

heauen to burne the Samaritans: *Ye know not of whose spirit ye be* namely his, *who came not to destroy but to saue*: his, who healed them that railed vpon him: his, who restored vnto *Marcus* his eare, notwithstanding that hee was one of that wicked number, which came to take him: his, which both saluted the traitour *Judas* as a friend, and receiued him with a kisse: Finally his, which forgauē the wicked theefe, and promised him eternall felicitie: which prayed for them that crucified him, and which of his owne accord died for his enemies. It shall nothing profite thee to recompence iniuries with iniuries, and taunts with taunts. Thou oughtest rather to commit the matter vnto God who will be a iust iudge, and by no means can be led away from iustice. Furthermore, thou must know that it is not lawful for thee to speake euil of any man, nor yet to curse any man. For if we may not do so to our enemy, much lesse ought we to do it to others. *Chrysostome* the more readily to perswade vs to patience, rehearseth the commodities which the reproches, & persecutions of aduersaries, do commonly bring to the godly. First (saith hee) they are a principall helpe for vs to the obtaining of the kingdome of heauen: for Christ saith: *Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdome of heauen.* And he addeth, *Blessed are ye when men reuile you, and persecute you, speaking all manner of euill and lying against you for my sake. Be glad and reioyce, for your reward is great in heauen.* Beside this, they are an occasion or matter of most excellent vertues. For as *Paul* teacheth *Tribulation worketh patience: patience, experience; and experience,* Rom. 5. *hope.* But where is the patience of the Saints, where is there experience, where is their hope, if the wicked enterprises of our enemies against vs be taken away? Moreouer the glory of God can be by no other meanes highly aduanced, then if we valiantly and couragiously behaue our selues, in those things which are to be suffered for his names sake. For it is no hard matter to cleaue vnto God, so long as all things go prosperously and quietly with vs, and according to our harts desire. But when all manner of aduersities happen, and yet we constantly

A Discoverie of

James 1.

constantly abide in his obedience, this double sse commeth of a stout and invincible faith. And for this cause, I take it, that Saint *James* said, that patience hath a perfite worke: except peradventure a man will thus vnderstand it, that perfection is not in any worke, vnlesse we perseuer in the same. For when we faint or giue ouer, we accōplish not the worke, and so without patience it is left vnperfite. Beside al this, our enemies, by this our constācie are so terrified, that they proceed no further in persecuting vs. For when they see that we are not moued with their iniuries, they thinke that they loose their labour: and therefore take not so great pleasure of the reproches, wherewith they haue exercised vs. But if they shal perceiue vs to be vexed, and to take it in ill part, they will thinke that their iniuries haue taken good successe, and will be afterwarde more bolde in their wicked indeuour. This wisdom was in blessed *Iob*: who more grieuously wounded his enemies, then they coulde him, by his speeches of patience, which he vttered to the prayse of God. For this cause *Gregorie* sayth, *Qui à statu patientie ante linguarum vulnera corruit: ipse sibi testis est, quod contra manifesta gladios persecutionis non persisteret*: That is, Who falleth from patience by the wounds of euill tongues, is a witnesse vnto himselfe, that he would not stande agaynst the swoordes of manifest persecution. Whereas contrariwise he that suffereth patiently in a righteous cause hath a promise from Christ, that he shall inherit the kingdome of heauen.

The tenth Leper, is the Murmurer.

Mat. 26.

Luke 7.



He last leper is the Murmurer, such a one as was *Simon* the Leper, of whom mention is made in the 26. chapter of Saint *Matthew*: who murmured both agaynst Christ the patient, and the woman the agent, which powred on his head the boxe of oyntment, which was most precious. By which example
we

ten English Lepers.

we learne that there are two sorts of murmuring : one against God, the other agaynst man. Murmurers agaynst God, are moued thereunto, either through impacience, or else through pride, God is grieuouly offended with this wickednesse. For he can in no wise abide to be iudged, and reprehended of ignorant men for the gouernement of his owne kingdome and common wealth. And no maruaile, seeing nothing can bee done more rightly and profitablie, then that which proceedeth from his most wise and best ordered disposition and handling. A cunning and very skilfull workeman, holdeth great scorne that his workmanship which he hath handled and finished with arte and great diligence, should bee controlled & reprehended by him which hath no maner of skill in that facultie. And thereupon cometh this prouerbe, *Ne sutor ultra crepidam*. Let no man medle with that which is beyond his skill. We are vtterly ignorant of the regiment and disposing of the course of the worlde which God hath appointed. We are ignorant of that good which concerneth our selues. But y Lord well vnderstandeth what is most meet for vs, & for his cōmon wealth. Let no mā therefore presume to vnderstand, aboue that which is meet to vnderstand as we are admonished by the Apostle : & let no man take vpon him to scan and sift Gods workes, but rather let him say with the Prophet *David*, *I haue not delt with matters that are to high for me*. Let ignorant man stay and content him selfe with this, that whatsoeuer is done by God, is done most excellently & iustly, though mortall men see not alwaies the reason of al things that are don. It becōmeth vs to obey gods will, without curious searching & murmuring: knowing that he is a bad souldier which followeth his captain grudgingly. But wicked mē take vnto theselues through impacience diuers occasions to murmur against God. Some do murmur if they haue not such tēperat seasons as they wish for: or if they wāt any thing of those means which god hath appointed for the sustentation of mans life. Of whom the prophet speaketh thus, *The wicked, if they want meat, will grudge*. This grudging for
such

Rom. 12.

Psalm 59.

A Discouerie of

Num. 14.

Exod. 15.

Exod. 16.

Matt. 6.

Num. 11.

Isa. 44.

Num. 20.

Isai. 2.

I. Cor. 10.

such wants commeth of vnbeleefe, as may appeare by the examples of the Israelites, of whome the Lord complaineth thus: *How long will it be before they beleeueme, for all the signes that I haue done?* The which were so many, so great, and so wonderfull, that if they had not beene too much troubled and distracted with a heathenish care, they would neuer haue saide so many times as they did in the wildernes, *What shal we eat, or what shal we drinke*, but would haue bene much better perswaded of Gods fatherly prouidence for them in their greatest need. Of this sort of murmurers, there are too many at this day among vs, who in the time of scarcitie, (though in deede the same be a plentie in comparison of that which our forefathers haue felt) do more like Pagans then Christians begin to murmur against God: bewraying thereby their great vnthankfulnesse. These murmurers by their grudging seeke to make a triall whether God be among them or no, tempting him, and calling for that, whereof they haue no great need. These are not content with *Manna*, but they fall to lusting for Quailes, and by and by murmur if their appetite be not serued. And because they will fulfill the measure of their wickednes, they grudge almighty God his true seruice, saying: *We will burne Incense to the Queens of heauen, as our fathers, Kings and princes were wont to do. For then had we plentie of vittailles, and were well: but since we left off so to do, we haue had scarcitie of all things, and haue beene consumed with the sworde and with pestilence.* These for their wicked murmuring are termed by the holie Ghost, *Rebels*: and for their wicked rebellion against him his vengeance will fall vpon them, and he wil suddenly sweepe the away in their desired fulnes, with meat in their mouths. And he wil vtterly destroy them, and their Idols of siluer and gold, which they themselues haue made, and will make them so ashamed of their grosse idolatry, that they themselues shal cast away their idols from them into the holes of rockes, to hide them from the glory & maiestie of the Lord. Take heed therefore of this murmuring betimes, that ye grudge not against the Lord, lest he shortly destroy you with y^e destroyer.

Other

ten English Lepers.

Other some there are which murmur against God, if they suffer any manner of affliction in this worlde, perswading themselves that the crosse which they beare is heavier then they haue deserued, and thereby growe verie impacient, & some time dispaire of release: and therefore seeke all they can by vnlawful and bad meanes to helpe and release themselves. If these men were perswaded of the great good that cometh to the children of god by pacient suffering of the crosse, they would in no case murmur, but rather follow the counsel of S. James, writing in this maner, *Be pacient brethre untill the comming of the Lord: behold the husbandman waiteth for the precious fruit of the earth, and hath long patience for it untill he receive the former and the latter raine. Be ye also pacient therefore, and settle your hearts, for the comming of the Lord draweth neere. Take, my brethren, the prophets for an example of suffering aduersitie, and of long patience, which haue spoken in the name of the Lord. Behold we count them blessed which endure. Ye haue heard of the patience of Iob, and haue knowne what ende the Lord made. For the Lord is very pitifull and mercifull. And pacient Iob himselfe teacheth vs the very same, saying. Blessed is the man whom God correcteth: therefore refuse not thou the chastizement of the almightie. For he maketh the wound, and bindeth it up: he smiteth, and his hands make whole. He shall deliuer thee in sixe troubles, Iob. 5. and in the seuenth the euill shall not touch thee.*

As some murmur agaynst God onely, so other some murmur both against god and man also. Such are they who murmur against magistrates. And these are of diuerse sorts: as the Anabaptists, and Libertines, who perswade themselves and others, that it is a disgrace for a Christian man to suffer a magistrate to rule and reigne ouer him. The Papists in like sort, who although they acknowledge the power of magistrates and the obedience due vnto them, yet as concerning themselves they murmur at all ciuill power, exempting themselves from the same, and chalenge large immunities and priuiledges. But the blessed Apostles Peter and Paul exempt no persons or degrees of men from the obedience due to kings and princes, as plainly appeareth by their doctrine, namely, wher

M

it is

A Discoverie of

it is said: Let euerie soule be subiect to the authoritie of the hier powers, for there is no power but of God, and the powers that bee are ordained of God: whosoever therefore resisteth the power, resisteth the ordinance of God, and they that resist shall receyue to themselves damnation. For Princes are not to bee feared for good woorkes, but for euill. Wilt thou then bee without feare of the power? Doe well: so shalt thou haue prayse of the same. For he is the minister of God for thy wealth. But if thou doe euill feare: for hee beareth not the sworde for nought, for hee is the minister of God to take vengeance vpon him that dooth euill. Wherefore yee must bee subiect, not because of wrath onelie, but also for conscience sake. For, for this cause also pay you tribute: for they are Gods ministers serving for the same purpose. And the Apostle Peter (whose successour the Pope falliely vaunteth himselfe to bee) teacheth the verie same doctrine of obedience, saying: Submit your selfe to all manner ordinance of man for the Lordes sake: whether it bee vnto the King, as vnto the chiefe heade, eyther vnto Rulers, as vnto them that are sent of him, for the punishment of euill doers, but for the cherishing of them that doe well. For so is the will of God, that with well dooing, yee may stoppe the mouthes of ignorant and foolish men: as free, and not hauing the libertie for a cloake of maliciousnesse, but euen as the seruants of God. Honour all men, loue brotherlie felowship, feare God, honour the King. By these places of holic Scriptures, it is most manifest, that Kings, Queenes and other princes, are ordained of God, are to bee obeyed and honoured of all persons without exception of anie: being (as Peter termeth them) chiefe heades, that is subiect to no earthlie potentate within their dominions: and therefore Paul in most generall tearmes requireth euerie soule to be subiect, of what sexe, calling, or degree soeuer he be, to the king, which in earth next vnder God is the chiefe heade. Thereby teaching vs, that as all manner of persons ought to bee subiect, so such subiects as are murmurers, disobedient, or rebellious agaynst their souereigne, doe disobey God, and bring vpon themselves damnation: also that the gouernment of Princes is a great blessing of God giuen for

Rom. 13.

1. Pet. 2.

ten English Lepers.

for the common wealth, especially of the good and godlie: for the comfort and cherishing of whom, God giueth and setteth vp princes: and on the contrarie part, to the feare, and for the punishment of the euill and wicked. Yea although they should bee wicked and tyrannous, whom God hath placed ouer vs in authoritie, yet are they to bee obeyed without all murmuring. For the which cause God commaunded the Iewes by the mouth of the Prophet, to obey *Nebuchadnezer*: and was angrie with *Zedechias* the king because he reuolted from him. *Jeremie* also by the commaundement of God, admonished and exhorted the people, to pray for the health of the king of Babylon. And *Dauid* would not stretch forth his hande agaynst *saul* the Lords anoynted, when hee might haue done it without any difficultie, and to his great commoditie. The good and godlie sort of souldiers which serued *Iulianus* the Apostata, obeyed him in his militarie businesse, neyther did they at any time shew themselves mutinous, notwithstanding that they were continually armed. *Phocas* (when hee had slaine *Mauritius*) possessed the Empyre by great violence, and iniustice, and wrote vnto *Gregorie* Bishop of Rome, who obeyed *Phocas* as his Prince, and gaue vnto him great reuerence. If wicked Emperours and Kings, which were tyrants and cruell oppressours of their people and subiects, are by the commaundement of God to be obeyed, and not onely obeyed, but their prosperous estate also prayed for: howe much more are wee bound in conscience, in reason, and in nature, to obey and wish well vnto a Christian Prince, our naturall souereigne, and most gracious gouernour and Queene, without all murmuring, the very roote of rebellion: according to the counsell of most wise *Salomon*, *My sonne feare the lord, and the king, and meddle not with them that are seditious.* The first Murmurer and stirrer vp of sedition and rebellion, was *Lucifer*, by creation a bright and glorious Angell, but through his ambitious pride, by which hee was drawen into open rebellion against God, hee was cast

Iere. 27.

2. King. 24.

1. Tim. 2.

Prov. 24.

A Discoverie of

downe into hell, and made the most foule fiend of eternall darknes. As the diuell (the father of murmurers agaynst the ordained powers of God) had this foule fall: so also no doubt all those which are possessed with the same spirite, are like to incurre the like vengeance of almightie God: as by reading al stories most plainly is to be seene. Some of the children of Israel being murmurers agaynst their magistrates appointed ouer them by God, were stricken with foule leprosie: many were consumed with fire suddenly sent from the Lord: some time many thousands of them were destroied with the pestilence: somtime they were stung to death with a strange kind of fierie serpents: and which is most horrible, some principall men being captaines with their whole bande of murmurers, not dying by any vsuall or naturall death of men, but the earth opening, they with their wiues, children, and families, were swallowed quicke downe into hell. The which are notable examples of perpetuall memorie, teaching all subiects, how highly god is displeased with the murmuring and euill speaking of subiects agaynst their princes: for that as the scripture recordeth, their murmuring is not agaynst the prince onely, but agaynst God himselfe, as appeareth in the booke of *Numbers*. *How long (sayth the Lorde) shall I suffer this wicked multitude to murmur agaynst me?* For as Saint Gregorie sayth, *Qui contra supra positam sibi potestatem murmurat liquet quod illum redarguit, qui eandem homini potestatem dedit*: Who so murmureth agaynst the power which is set ouer him, 'tis plaine that he reproveth God, who hath giuen that power vnto man. Seeing therefore such murmuring is agaynst God, let them be well assured, that although it be in neuer so secret a maner, yet he heareth it: for the eare of ieaiousie heareth all things, and the noise of the grudgings shall not be hid. Beware then of murmuring which profiteth nothing, and refrain your tongue from euill speaking, for there is no worde so secret that shall go for naught. God will make the birds of the aire to bewray them, as testifieth *Salomon*, *Curse not the king, no not in thy thought, for the foule of the heauen shall carie thy voyce, and that*

Num. 12.

Num. 11.

Num. 16.

Num. 14.

Wis. 1.

Eccle. 10.

ten English Lepers.

that which hath wings shall declare the matter.

These murmurers, to preuaile the more easily in their diuelish purpose, and to draw multitudes vnto them, haue euer pretended the common good of al men: bearing the people in hand, that they seeke only a reformation of disorders, and a redresse of common wealth matters, as may appeare vnto you by the examples of *Iacke Straw*, *Wat Tiler*, *Iacke Shepheard*, *Tom Miller*, *Hob Cartar*, *Iacke Truman*, *Iacke Cade*, *Robin of Ridsdale*, *William with the long beard*, *Iacke Blewbeard*, *captain Ket*, *Iacke Sharp of Wigmores land*, with the whole rabble of such rakehell rebels, of whom mencion is made in our English Chronicles, with the examples also of some dukes, Marqueses, Earles & lords, whose treasons and rebellions, with their shamefull fall and ende, is there recorded, to the infamie and reproch of their names for euer. I say, what pretence and colour soeuer such haue made shew for reformation of Church-matters or common wealths, their rebellions haue beene the greatest ruine and destruction of all common-wealths that might be possible. For what other thing can bee looked for to come from such mutinous reformers, their state, persons and conditions considered: who hath euermore beene found to be men of most wicked disposition and qualitie: that is to say, men inconsiderate and rash in al their actions, the greatest vnthrifts which haue lewdly wasted their owne goods and lands, those that are farre plunged in debt, and such as for robberies, thefts and murders, dare not in any wel gouerned common welth shew their faces, such as are of most lewd and wicked behauiour & life, and all such as cannot, or will not liue in peace, are alwayes most readie to murmur, to be factious, to control the state, to moue sedition, to pull downe and set vp, and to runne into open rebellion, or at least to conspire with such. And are not these to be esteemed meete men (thinke you) to reforme disorders, & to bring with them a common-wealth to other, who hath so spoyled and consumed their owne wealth and substance? Verie like men to amend other mens actions who haue so vile vices, and abominable conditions
them-

A Discoverie of

themselves? Yet to creepe into the hearts of the most simple and ignorant (which euer desire libertie) they speake against the paiment of tributes, subsidies, and such like taxes, which appertaine to kings and princes, beating into their heades that it is oppression, and so drawe them to murmur and grudge against that which is godly and lawfull. For tributes taxes, subsidies, and such like customes, are to be payed for diuerse causes: especially to maintaine and vpholde that roial state which God hath giuen vnto kings and Queenes: secondly, that they may bee the better able to defende and maintain vs and the whole common wealth in godly peace and securitie: to preferue vs from all forraine inuasions, and from open rapine & violence, which otherwise would be so outragious, that our goods, our wiues, our daughters, & our liues, would be made common, & commaunded by others. Lastly, we pay tributs, therby to acknowledge our subiectiō to our souereigne, who for her good and royall preservation, hath power to command vs, our goods, our lands, our liues, and whatsoeuer we haue. For these causes *Plinian* calleth tributes and customes the sinews of the common-wealth, as without which it cannot either cōsist, or be gouerned. Christ himself when he liued here on earth, confirmed this, both by his owne example in paying tribute to the Emperour, and also in teaching the same to be done, saying to the *Herodians*, *Giue vnto Caesar the things which belong vnto Caesar*. Therefore such Murmurers as grudge at these royall customes, payed and allowed in all common-wealths, euen from the first beginning, do murmur against God himselfe, against his sonne Christ, and against the doctrine of his blessed Apostles, and are like in the ende, not onely to haue that same successe that *Judas* and *Thendras* had, who when they vaunted, that they would set themselves agaynst the tyrannie of the Romanes, to whome the Iewes payed tribute, and had liued a while by spoyle and rapine, at the last turned their owne weapons vppon themselves, and so with their followers were vtterly ouerthrowen: but also shall vppon them-

Act. 5.

Ioseph. lib.

18. Antiq.

ten English Lepers.

themselves procure the heauie wrath of God, and so eternall damnation for euer. So that they which refuse this lawfull subiection, shall not onely make themselves more bonde, and in the ende subiect to great flauerie and thraule to forreyners and straungers (according as the Lorde hath threatned, *Thou hast broken the yokes of woodde, but in steade thereof thou shalt haue yokes of iron:*) but also vndergoe this heauie curse, *Hee cast vppon them the fiercenesse of his anger, indignation, and wrath, and vexation, by the sending out of euill Angels.* Ier. 28.
Psal. 78.

There are yet another sort of murmurers, which grudge at the prosperitie, wealth, and honour of their brethren, the which is occasioned by enuie. These enuious murmurers may fitlie bee resembled to the swelling Toade, who (as some report) can not abide the smell of the flourishing Vine. And wee finde this true by dayly experience, that those men which by vertue and good desert are aduaunced to honour in the common wealth, haue many enemies, and are so enuyed of some, that howe honourable soeuer they haue borne themselves, yet by euill and malicious tongues are misreported, and barked at by the worst Dogges. And some which by true fortitude are forward for the good of their Countrey to deserue honour, are by one enuious person or other that cannot abide to heare little *Dauids* tenne thousand remembred, holden backe and disgraced all that may bee. If *Caleb*, which hath viewed the enemies lande be willing to vndertake an exploit, he shall bee sure to haue one enuious murmurer or other, to rayse vp an ill report to hinder his intent. These are like vnto those murmuring labourers, which grudged an equall rewarde to bee giuen to their fellowe labourers. And they play that vnkinde brothers part, which grudged that his father shoulde giue his yonger brother, a friendly welcome. They are *Besib* the diuell, who neuer reioyceth but at other mens harmes. These seeke to heale themselves with another mans wound: the which profiteth them

I. Sa. 18.7.
Num. 13.
Matt. 20.
Luke. 15.

A Discoverie of

Eccle. 27.

Indepist.

2. Pet. 4.

Philip. 2.

them as much, as to gather grapes vpon thornes, and figges, vpon thistles. To such the wise man sayth, *Laqueo peribunt, qui oblectantur casu infortiorum*: They that reioyce at the fall of the righteous, shall be taken in the snare. All these murmurers whereof I haue spoken, are aptly compared to the raging waues of the sea, because they continually labour to some out their owne shame. For shame and confusion is the end thereof. Beware then of this, and hearken to the counsaile of the apostle *Peter*, who willeth vs to be harborous without grudging, that is, to do with heart and good wil, all the good that we are able to performe for our brethren by word and deed. According also to the exhortation of Saint *Paul*, saying, *Do all things without murmurings and reasonings, that ye may be blamelesse and pure, and the sonnes of God without rebuke in the midst of a naughtie and croked nation*. This if we doe, we shall not onelie escape the contagious infection of a most dangerous leprosie, but also a fearefull separation due to all lepers; as to bee cast out of our land, as it is befallen the leprous Iewes at this day: and which is worse, to bee cast out of the fauour of almighty God. These intollerable plagues, I say, we shall not onely escape, by forsaking our sinne and wickednesse, and in offering vp to the Lord cleane handes, and pure hearts: but also thereby procure vnto our selues, and to our posteritie, the loue, mercie, and benediction of Almighty God for euer: the which he euermore grant vs for Iesus Christ his sake, to whome with the holie Ghost, be all honour and glorie for euer, Amen.

FINIS.

